

HIDDEN GEMS OF LEADERSHIP: A PARADIGM FOR TRANSFORMATION,  
UNITY, HEALING, AND RECONCILIATION  
AMONG CHURCH LEADERS

Lenton L. Walker-Stevens

B.A., Wilberforce University, 2017  
MDiv, Payne Theological Seminary, 2019

Mentors

Robert C. Walker, DMin  
Kenneth W. Cummings, Sr., DMin  
Brenda Braam, DMin

A FINAL PROJECT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
Dayton, Ohio  
October 2021



## CONTENTS

ABSTRACT.....	v
ACKNOWLEDGEMENTS.....	vi
DEDICATION.....	viii
ABBREVIATIONS .....	ix
EPIGRAPH.....	x
INTRODUCTION .....	1
CHAPTER	
1.    MINISTRY FOCUS .....	5
2.    BIBLICAL FOUNDATIONS.....	22
3.    HISTORICAL FOUNDATIONS .....	43
4.    THEOLOGICAL FOUNDATIONS.....	63
5.    INTERDISCIPLINARY FOUNDATIONS.....	85
6.    PROJECT ANALYSIS.....	104
APPENDIX	
A.    EVENT FLYER.....	134
B.    CONSENT FORM.....	136
C.    PRE-TEST SURVEY .....	139
D.    POST-TEST SURVEY .....	142

E. LEADERSHIP QUESTIONNAIRE .....	145
BIBLIOGRAPHY .....	148

## **ABSTRACT**

### **HIDDEN GEMS OF LEADERSHIP: A PARADIGM FOR TRANSFORMATION, UNITY, HEALING, AND RECONCILIATION AMONG CHURCH LEADERS**

by  
Lenton L. Walker-Stevens  
United Theological Seminary, 2021

#### **Mentors**

Robert C. Walker, DMin  
Kenneth W. Cummings, Sr., DMin  
Brenda Braam, DMin

The context for this project was The Church of God and Saints of Christ in Columbus, Ohio. The theme was designed for building ministers and leaders to reflect on leadership coming together for unity, healing, reconciliation, and transformation to educate and prepare ministry and leadership for progression. Leaders have been sanctioned and have been discovered untrained in their leadership capabilities. This project will ascertain the foundation for the effort to understand the tension and ineffective leadership practices found in the church and address the need for leadership training is quintessential in helping develop the foundation and establishing unity and reconciliation.

## ACKNOWLEDGEMENTS

This work is a result of a long-time desire to be something and to complete what I have been set out to do. For many years I have always look at scholars that have received a degree of this caliber and said to myself: one day I am going to wear that title of distinction. I started college and did not finish the first time. I then got myself together and enroll some years latter being more mature. I graduated from Wilberforce University. I shared with some close friends of mine that if I start this time, I must continue to the end. Persevering on, I entered Payne Theological Seminary and graduated with a Master of Divinity degree, which allowed me to enroll into United Theological Seminary. Many preachers I am familiar with have walked these halls of academia and they were proud of it. I will be forever grateful for those professors in the fore mention institutions for their encouragement and toughness.

I am thankful to Dr. Larry D. George, Ph.D. whom had more confidents in me making it through this journey than I had in myself. He has been a beloved mentor, friend, teacher, and brother, I am forever indebted to him for pushing me along this academic journey. I must also express my admiration for the various preachers and pastors that supported me over the years. Bishop Timothy J. Clarke has been a preaching mentor to me along with Rev. Dr. Victor M. Davis. Rev. I am grateful to Dr. Carlton Williams and Rev. Dr. Ruth McCants Locke. I want to appreciate my late father-in-law Rev. (Evangelist) Jesse C. Hendricks, Jr., for he saw a calling in me and had me ordained

over twenty-five years ago and got me interested in preaching the gospel. I want to acknowledge my sisters, brother, nieces, nephews, and cousins. I also extend appreciation to Rev. Nigal, Rev. Linda Felder, Rev. Philip and Rev. Karen Jackson. I am appreciative of my focus group classmates whom I have grown to love during this journey. Finally, I acknowledge my mentors, Dr. Robert C. Walker, Dr. Kenneth W. Cummings, and Dr. Brenda Braam, for their leadership, support, and inspiration over these last three years at United Theological Seminary.

## **DEDICATION**

I dedicate this project to the memory of my late grandmother, Elizabeth Harriet Walker, who is the strongest lady I know and will forever love her for all that she has done for me growing up in life. To my aunt, the late Martha Ellen Walker-Nelson, thank you for treating me as though I was your son. I would spend my summers with her every year, and she would spoil me rotten. My love for her will never diminish. Recognition is extended to the late Rev. Dr. E. K. Bailey, pastor of the Concord Baptist Church in Dallas, Texas, who gave me my first books when I got ordained.

With a huge heart of love and honor to my mother, Beverly Naomi Walker-Stallings, who birth, and raised me, with four siblings, two nieces and one nephew as a single parent in the projects of Cleveland, Ohio, putting all five siblings through Catholic school on one income. All I can say is: “purely astounding.” Additionally, I honor my children – Corey, Cheri, Joshua, and grandchildren, Jordan and Maya – for just being who you are for the time that you needed to be.

To my very best friend in life, my wife Miriam Anne Stevens: you have shared life with me for over the years. You have pushed me when I did not want to be pushed, pressed me when I did not what to be pressed, and prepared me for such a time as this. You have stuck with me through the good times and even the difficult. There is no other person I would want to share my time, breath, and space on earth with than you.



## **ABBREVIATIONS**

EBD	Eerdmans Bible Dictionary
ECB	Evangelical Commentary on the Bible
ESV	English Standard Version
HCBC	Holman Concise Bible Commentary
HCBD	Harper Collins Bible Dictionary
HNCT	Holman New Testament Commentary
KJV	King James Version
MDB	Mercer Dictionary of the Bible
NBC	New Bible Commentary
NIV	New International Version
NKJV	New King James Version
NRSV	New Revised Standard Version
PC	Pulpit Commentary
RSV	Revised Standard Version
SSC	Social Science Commentary
TCB	The Companion Bible
WBC	Woman's Bible Commentary

When I have lost harmony with another, my whole life is thrown out of tune. God tends to be remote and far away when a desert and sea appear between me and another. I draw close to God as I draw close to my fellow. The great incentive remains ever alert; I cannot be at peace with God, and I cannot be truly aware of God if I am not at peace with my fellows. For the sake of my unity with God, I keep working on my fellows. This is ever the insistence of all ethical religions.

—Howard Thurman, *Meditations of the Heart*

## **INTRODUCTION**

This project is titled “Hidden Gems Of Leadership: A Paradigm For Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” In this context for which I serve as pastor, I have always advocated for and encouraged the prerequisite and need for formal and theological education amongst pastors, ministers, church leaders, and even persons interested in ministry within the Church of God and Saints of Christ. There is an essential need in this context to meet a holistic prerequisite for its congregants to address the antagonistic problems that plague the community and people.

The issues that plague us now were not the issues that the early church had to confront and face. My journey towards a theological education in the doctoral program at United Theological Seminary has been of great challenge and infinite struggle for me. So many things have happened personally since this journey began back in 2018. First, I have had to manage many personal responsibilities beyond the class, papers, focus groups, and most definitely intensive weeks. I have been put to the challenge when I entered this program. I have lost friends; some family and the list go on. To make matters worse, a worldwide pandemic hit right in the middle of the semester and things changed from in-person to virtual learning.

Although this journey has been met with complex challenges for me in more ways than one, it has proven to be an authentic experience. It has caused me to examine myself

introspectively as I revisit my call to ministry and my faith beliefs. It has also made me look carefully at my nurturing and up bringing in the context where I serve.

This journey has been challenging, complicated, engaging, and educational. I hope to present this doctoral thesis with much of what I have learned on this journey of academia. The narrative of this project is intentional; it was well thought out for the desperate need for a paradigm for transformation, unity, healing, and reconciliation.

In order for church leaders and those in leadership to be effective in ministry, they must be able to rightly divide the Word of truth, equip the saints, evangelizes the sinner, and exalt the savior for service to create a transformation of unity, healing, and reconciliation among church leaders and ministers holistically. Then it becomes vitally important, no imperative, that they become a student of formal religious training. Religious training has proven to be effective as it has aided many pastors and church leaders to serve their congregants effectively. Seeing that pastors and lay leaders are lacking but have an overwhelming love for the body of Christ, it is my goal to show the benefits of being exposed to such training.

Therefore, I have established a leadership training plan for ministry that will speak to the areas that will serve to present a paradigm for transformation, unification, healing, and reconciliation for those in ministry to embrace the need for formal theological training.

Chapter one, Ministry Focus, addresses and retraces my faith walk and deals with primarily several areas: my spiritual autobiography and calling in ministry, the context in which I serve in Columbus Ohio, where I have served for several years with a resilient

passion to lead and serve in that movement. It will also share the synergy behind this project.

Chapter two, Biblical Foundation, rests on Ephesians 4:1-16 that documented Paul's speaking to Jews and non-Jews, two groups that were divided. Paul wanted them to stay unified at all cost in the Spirit and in the bond of peace. Paul expressed that they maintain unity regardless of rank or ability and for them to focus on one Lord, one faith, and one baptism.

Chapter three, Historical Foundation, is drawn from the life and ministry of Bishop William Saunders Crowdy, who is esteem to be a "Prophet sent by God." Not much is written about him in the history books, but his footprints will be forever sketched in the hearts of the members in The Church of God and Saints of Christ. Crowdy was born to his parents in 1847 during the time of slavery and forty-five plus years later he began to have visions of establishing what he called "true church." The most unusual feature of the faith of the Church of God and Saints of Christ is its unification of Jewish and Christian elements. Because of his leadership, hundreds of churches were established; many ministers were ordained across the country from the United States, Canada, Jamaica, England, Bermuda, South Africa, and many other countries across the world.

Chapter four, Theological Foundation, speaks to several threads of doctrines implanted in Ephesians 4 and the relevant way Paul instructed the church to have unity among the churches. He encouraged them to have humility, gentleness, and respect for each other, that there should be love that covers everyone just as Christ loves us. Paul goes on to say there is just one body, and one spirit in Christ; therefore, if there is to be

transformation, unity, healing, and reconciliation in the body, Christ must be seen in the people that make up the body. This chapter will also cover ecclesiology, pneumatology, and practical theology.

Chapter five, Interdisciplinary Foundation, examines psychological, and sociological methodology from another foundational method and the way in which those foundations explain and or view leadership from its perspective.

Chapter six, Project Analysis, addresses several areas. First, it will restate the thesis' hypothesis. It will also address the methodology used in the project: intervention, research design, measurement, and instrumentation. Next, this unit will point out the stakeholders who were a part of this project. As for the project, implementation will cite the collection and analysis of data along with its outcome. Lastly, it will revisit my summary of learning from the school's intensives and focus group sessions. Finally, it will conclude how this project can be replicated in other areas.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **Introduction**

My ministry emphasis replicates the moments where my proficiencies and understanding converge. Reflections on the moments that have wedged my ministry context, journey, and synergistic development now come to mind. Although many moments have had a significant impact on my ministry, they mainly fit in one of these three classifications: biblical, historical, and theological.

Born in Cleveland, Ohio, attending an Old Testament doctrinal principle teaching church with a New Testament foundation. Believing the bible from Genesis to Revelations, with the evening and the morning being the first day, and God resting on the seventh day, which is the Sabbath, (Saturday) from all his work. This dogma is still practiced today and is rich with biblical observance.

In the interest of transparency, the preacher did not engage in current affairs, prejudices, social or political injustices, inequalities or news events, these were not conveyed throughout the preaching moment. The preaching practice was to quote bible verses also known as precepts, as many as possible, to communicate the message when preaching to the congregation. This was a practice instituted by the founder in his epistle writings to the ministry. The preacher did not have to articulate or have meaning to their topic or biblical argument when it came to preaching, it was mostly pretext scriptural

preaching. Therefore, I did not learn about exegesis of scripture, neither biblical sermon structure until later in my ministry calling.

Growing up in this doctrinal system, we were taught the philosophies of Old Testament and New Testament doctrinal practices, things like if you keep the Ten Commandments you will live as sure as the rocks of ages, love thy neighbor as thyself, and honor your father and your mother. Growing up, my grandmother inculcated in me the difference between doing right and wrong. During my adolescence, my grandmother helped nurture my development, and give me moral lessons she poured things into me what she believed would make me a morally and ethnically an upstanding person in life. Things like “Be honest, don’t take what does not belong to you, don’t be a cheater, and treat people in the manner you would like to be treated.”

Furthermore, there were other things in the home that I had to live by on a daily basis like household chores; cleaning your room, making your bed up before you leave the house, taking the trash out, and washing the dishes after dinner. Then coming up in school, my teachers would give moral lessons, they would say, “have good work ethics, continue getting an education, give back to society, and work hard to have something in life.”

In the church, I would hear the preacher say things like, “Do unto others, as you would have them do unto you.” Many times, during testimony service, there was this older lady that would always get up and say in her testimony, “if you live right, you will die right.” “As a tree fall, so shall it lie.” I did not understand those expressions as a young person then, but as life would have it, I began to understand those clichés and instructions that were being impressed on me later in life.



I was told over and over, what things were moral, and what was immoral. It was emphasized often not only that there was good and evil, but that there was a distinct biblical difference between the two.

I pastor a church in Columbus, Ohio, and our religious tenets are specific standards and moral principles that we are indoctrinated to live by, which is rehearsed every Sabbath day service. It is rehearsed and recited, the Ten Commandments hang on every church's wall within this organization, which is to remind each member of the standards and morals of life and living, with neighbor, community and self.

The commandments provide one verse of Scripture which is held in high esteem and conveys a most crucial credo. A substantial standard to live by, and that is, “We should love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, thou shall love thy neighbor as thyself.” To love others, one must love themselves first. Love cannot be shared with someone else if one does not embrace the love for oneself.

This is considered a core principle of our religious life and a moral norm in which we should uphold as a standard for life. A moral standard of loving God, with all our soul; in other words, our spirit should contain love for God, and our fellowman. Your mind must also think love towards God, and most significant, we ought to love our neighbor just as much as we love ourselves. We would not think to harm ourselves, in like manner our thoughts of others should resemble our actions towards ourselves.

In loving myself makes it apparent to nurture outreach ministry outside of the walls of the church, because I love myself allows me to be passionate for others. Ministry is done within the four walls of the church, and transitions out to the community, so that

the leaders of the church remain relevant for the church to be substantiable. Therefore, the church has to put its ear to the pavement to hear the heart of the community.

There needs to be a ministry that reaches out to the community with an exceptional product that can grasp their attention. The purpose of this paper's writing is to broaden my ministerial capacity further and sharpen my pastoral knowledge in which I will be able to disentangle some of the concerns that the church has been inundated with over many decades of existence.

As a newly ordained pastor over twenty years ago, I could not recognize some of the issues that took place in the congregation. Starting as a young pastor, I am embarrassed to say I did not know what ministry was or what it was to do. I was under the assumption that ministry was preaching God's word over the pulpit, not doing work or considering others or even the community. In times past, that theology was never expressed or conveyed by former pastors and leaders.

It was not until I became ordained as a deacon that motivated me to venture outside of my context to other preachers, pastors and ministers that I learned they had been to schools of higher learning in ministry which penetrate my mind for knowledge, and information. Higher theological learning had never been expressed in this context. There was one way of delivering a message and that was read the Bible, and that would get you through your weekly sermons.

My ministry failures were due partly because I had no definition, explanation, or understanding of how it worked. I learned what ministry was about once I engaged in higher learning through seminary, and it started at Payne Theological Seminary. I began

to gain the skill sets necessary for a ministry like pulpit communication, pastoral counseling, moral ethics, growing a church, and many others.

As time went on in my pastorate, I learned that the church had broken people in it that the church did not identify with because, I was broken myself. I had a problem with myself that I did not want anyone to know; I was hiding my brokenness every week before the congregation I was serving. Therefore, I was preaching to congregants I thought were whole people, not knowing in my infancy members had been broken, just like me I had private failure, with public success.

I was thinking I was preaching a holistic word that was not reaching the hearts or addressing what needed to be repaired due to my lack of knowledge. It was not merely nativity on the part of the congregants, but as well with me. How could there be a holistic word coming from someone that needed to be transformed out of his brokenness? So, there I was, a broken vessel, delivering a broken word, to broken people, and the church is slowly being shattered.

Now the church has a system in place, and that has been developed if appropriately used to aid broken people to transform broken people within a broken contextual system through biblical preaching and teaching to empower congregations to wholeness into a paradigm for transformation, unity, healing, and reconciliation.

In order for the ministry to develop synergy with this concept, it is critical for leadership to form interest groups, or even establish interventions, within the organization and branch out into teaching others about the developments that are already in place. For the ministry to be motivated and stimulated to jump-start and restructure the contextual system in places that need repair work so that transformation can occur. Biblical

preaching and teaching can be heard and received. These actions are critical if members will then gain empowerment and become whole again.

### **Context**

Some essentials are noticeable at the genesis of some ministries, and some needs are not entirely evident. Because you may not know what to look for in ministry, somehow when you begin to mature in ministry, things become manifest and unmistakable to you, as you grow. There are conversations, lifestyles, and the way people conduct themselves that cause me to be swayed by the people's brokenness. Starting at an early age in pastoring, I did not recognize people's needs. I was not in tune with what a pastor or leader was supposed to do. I had not attended seminary nor attended class of higher learning, I had not read any books on pastoring, leadership, or growing a church. Consequently, I was flying by the seat of my pants. The need was always there, just not recognizable to a young enthusiastic, upstart preacher/ pastor.

Hence, in 1997 when the church ran into a vortex of turmoil, mayhem, and havoc the church split, things still were not noticeable because I was still gazing through young, virgin eyes. I began to attend preaching conventions, ministers' conferences and meeting people who had been pastoring for several years, who were experienced.

As years continued, I started growing in leadership with some experience I became the leader of a small group of churches, about nine in different cities and states, and held down the pastorship in my hometown. Unexpectedly, the local church went through another split, and a few people decided to go another way, and that is when the bright light went off, I was ministering to some broken people. Many were coming from

broken homes, single-parent homes, second and third marriages, separation of children, orphans, and children that had lost their parents to death. I felt things had become out of control. I felt as if I had no control, misled, handicapped, and unprepared for this leadership task and pastoring people.

That is when I said the church requires some education and didactic skills brought to the table, so to be sure this need will be handled and addressed, I could systematically equip myself for this assignment I had been confronted with. The brokenness continues within the system of the context; therefore, if we do not get strong training for the leaders to get to the root of their brokenness and work towards intervention to help those struggling with these issues, that may become traumatic in some cases.

There needs to be help before they hit rock bottom with some people that have a drug problem, marriage issues, relationship woes and so on. Some professionals believe that you should wait until that person hits rock bottom before they can be helped. I believe that broken people are already at rock bottom, and there needs to be a ministry to help them through this period.

The need that I have identified within this context is some people live day after day and week after week in a fog and just come to church for a quick fix, some gossip update, pity parties, or for some other time-wasting place of space in their lives. This does not consist of fixing or even transforming themselves from a broken individual to a whole person. When the church does not feel like a church, there is no anointing, no hunger, or thirst for something that should occur far from the rim of the atmosphere to the stratosphere somewhere other than where we are at that time.

Some broken people are living in brokenness that needs a transformation to wholeness. Therefore, my project is “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” Some broken people come to church, and the church's system is broken, and if the church is broken, how can she help those that bring brokenness into it? Week after week, in the context where I serve, there is a loud cry for victory; a cry for the fulfillment, a cry for financial reassurance and time, and time again, there has to be a biblical word that needs to be proclaimed and bellow out from the Holy writ that can answer these problems and predicaments.

It is seen in counseling and in fellowship that causes the bright light to shine on brokenness. So, if there is noticeable brokenness, then there needs to be an illumination to the revelation of repairing it.

This study will examine the clarity of the Church of God and Saints of Christ's mission along with its understanding of the contribution within the mechanics of the inner workings of the social and humanitarian involvement for which the founder William Saunders Crowdy has established.

### **Ministry Journey**

In 2005, I was enrolled in Payne Theological Seminary, and there was a class called Christian Ethics that paralyzed and immobilized me from being persistent to finish the master's program.

Now, here I am again, struggling to face my fear. I say fear because I was petrified to take this course. I did not want to share my spiritual autobiography or

spiritual values because I did not understand my spiritual reality, and did not want others to read about, or even know about the inner me. Additionally, I did not want to paint with a broad brush a portrait, depiction of who I was, or who I was not, subsequently to discover I did not want to share, something I just learned about myself. I did not even want to remember some of my pass. James Baldwin says, “Not everything that is faced can be changed; but nothing can be changed until it is faced.”

I perceived my spiritual autobiography as an incubator. The prophet Jeremiah said, “Before I shaped you in the womb, I knew all about you. Before you saw the light of day, I had holy plans for you: A prophet to the nations that’s what I had in mind for you.” (The Message Bible Jeremiah 1:5).”<sup>1</sup>

My thoughts were the same as Samuel DeWitt Proctors when he asked his father the question, “Who am I?” “Am I the only one of me?”

I have been pastoring for twenty-two years, some of the skills and interests that I bring to ministry are my experience. There have been many issues that I have had to confront in many ways and at different times. I bring education and pastoral counseling; I have worked in human resources and experienced handling problems. I have the skills to resolve conflict issues, as well. I am interested in helping churches get to the bottom of the problems within the church walls. There have been memorable moments such as when I counseled a newly married couple after the death of their first child.

This loss was devastating to this young couple, and being a young pastor, I did not know what to say or even how to handle this situation. They call on me for comfort, for grief counseling, and I was asked to perform the funeral services for this three-pound

---

<sup>1</sup> Samuel Proctor, *My Moral Odyssey* (Valley Forge, PA: Judson Press, 1993), 19.

or less baby. I was taken back that they wanted to have a funeral service, and not knowing what to say or do, I called the late Dr. Charles E. Booth that had the knowledge and skills to get me through this period. He told me what to say, what to do, and how to handle the graveside service; following his instruction to the fullest, things worked out just as he said, and the family was very pleased and satisfied with the ways things were done.

In my ministerial journey, I was consecrated as a Bishop in 2008, I had the opportunity to travel to Canada, Jamaica, South Africa; Johannesburg, Durban, Pretoria, and Empangeni. I've seen various contextual conditions that people are living and worshiping in, and the opportunity has afforded me to preach and teach to members in these different living circumstances and give assistance.

I prayed for hundreds of members at a time, I viewed and bless several babies that have contracted AIDS. In these environments, especially in South Africa, there has been brokenness among most of the members I encountered, but their brokenness is not defined as the brokenness in the United States. In many cases, the brokenness in South Africa is dehumanizing, injustice, financial and hunger, you hurt for some of the conditions people deal with in those conditions they may seem depraved or immoral then the condition we are living. Members walk for miles just to come to church service, with no transportation, I never heard anyone complaining because their brokenness was a way of life, and at times their God did not seem like He was the same God I knew.

I have learned that I must take time out for each person and make them feel important. My successes are outreach ministry, opening churches in other cities, getting involved in community ministries, and mentoring African American men.



I have found success in these areas by having the churches still functioning and helping incarcerated African American men be released from jail and prison. Some of my ministry failures have been not trusting people enough, doing what was done in the past, not being more of an extrovert, and staying connected with people. As I began to matriculate and transition through life within my incubator of moral circumstances and behavior, God begins to shape and mold me, and it is now becoming painful, with Him as the potter, and I being the clay on the turntable of life becoming, became painful.

Things began to unfold and develop in my moral context. To some, I was not meant to attend and finish college. Neither was I to acquire a good-paying job or live-in plush homes. When negative pronouncements are spoken against you, if you are weak and passive in your Christian moral journey, it can connect to your mind, soul, and spirit and continue to remind you that you “*cannot*.”

Proctor notes, “These things remain with us all through life, and our moral maturity, adulthood is determined by how we deal with them.”<sup>2</sup> I did not deal with negative so well during this season of my maturation, and it presented an attitude that was not Christian like. I was still unrefined, uncultivated, a diamond in the rough. God was still molding me, making me, and creating me.

Proctor comments, “An uncultivated mind would never grasp the depth or the seriousness of these insufficiencies imaginings and cause us to stagger through life living out a weak response to all of them.”<sup>3</sup> I had to cultivate myself and become serious about life. “When I was an infant at my mother’s breast, I gurgled and cooed like any infant.

---

<sup>2</sup> Proctor, *My Moral Odyssey*, 39.

<sup>3</sup> Proctor, *My Moral Odyssey*, 39.

When I grew up, I left those infant ways for good” (*The Message Bible*, 1 Corinthians 13:11). An educational opportunity presented itself to me for college advancement, as time would have it, I launched out and enrolled in college after graduating from high school.

Going away to college helped me establish a conscious decision to transition from external moral control to internal moral control. This initiated me into a maturing experience, and how I had to grow into responsibility from youth commitments to adult moral commitments, my Christian morals had to kick in and remind me who I was and to whom I belong. Soon I learned and understood what being on my own looked like and being on my own at first glance did not look so good. It appeared frightening at times, and overwhelming, but God was shaping me.

There was no one around to tell me to study, no one to remind me to get my homework done, or ask if I had read chapters in my textbook. There was no one to tell me what time I had to go to bed, what time I had to come home, read your word, take time out for meditation. Being responsible and mature became difficult, even challenging. Proctor says, “It was clear that some children were simply living out the kind of trajectory that was established for them at home.”<sup>4</sup> I did not realize how comfortable home was, until I got away from home.

The path that has been established for me began to be a challenging one, and the question was asked by Proctor, “What will intervene?”<sup>5</sup> What is going to happen with this new adventure of maturing, I had high hopes for myself but did not know how rough

---

<sup>4</sup> Proctor, *My Moral Odyssey*, 39.

<sup>5</sup> Proctor, *My Moral Odyssey*, 41.

the terrain was going to be. I did not stay on the right path and was not mature to complete college at that time. I had planned to go to college; I never had it in my mind to graduate. God was shaping me. I returned home, a failure, not finishing what I had started. Returning home meant finding a job and getting involved with friends who were not productive, not going anywhere, and no plans for their lives.

I began to get into things that had nothing to do with morals, morality, ethics, or standards. I was just existing going nowhere on the fast track of life. I needed a change, and change was not there. I could not breathe, I could not see, and I could not hear. God was molding me. As God would have it, He directed my life to leave Cleveland and embark upon a new way of living, and God gave me a “Damascus” road experience. I packed up and moved to Columbus, Ohio, going from the person I am to the person I was becoming. God was molding me.

As God would have it, I met a lady that would soon become my wife on my Christian journey. I moved to Columbus, Ohio, where I began to experience and mature from the person, I was into the person I was becoming. I got married and started a family, not knowing the first thing about being a moral, ethical person raising two male children. I had not met my father until the age of forty-five, not knowing how or what to instill in my children because I only had Christian ethics and moral values from my grandmother. My pastor later became my father-in-law; therefore, it became my strongest Christian ethical role model, which indoctrinated the standard of moral values.

A devoted, faithful Christian and preacher he was, he showed me Christian ethics and moral and family values. He presented me with an awareness of worth, an appreciation of being a man, and a consciousness of raising a wholesome, Christian

person. He inculcated a prayer life that I did not possess, a life that consisted of recognizing God first, family, and work. He set a high standard for morality, decency, and integrity.

Transferring Cleveland, Ohio, and relocating to Columbus, Ohio, gave me moral responsibility in the world I chose to live in. In 1991 driving in a delivery truck on interstate 270 north, the Lord spoke to me in a truck and called me to preach His word. I was so taken that tears started flowing down my face, to the point I had to pull over on the side of the road. After being an ordained a deacon in the church learning from my pastor how to be a good deacon; I develop a better prayer life and continue to serve until 1997 at passing of my pastor. The congregation selected me as a pastor and have been serving until the present.

The person I am today is not the person I hope to aspire to be. To look back over my life, I can call myself a true Christian. I have now been pastoring for over twenty years, and every day my relationship with God grows. In 2013, I was diagnosed with bladder cancer; my family and I were devastated by the diagnosis. We did not see it coming; my faith in God became shaken, uncertain in the least. I went to three doctors, the first one said they could not remove cancer because of the way it was positioned, he referred me to a second doctor, who removed cancer but informed me that it was aggressive, and your bladder would have to be removed, or I would die!

That was some hopeless news, from a hopeless doctor now unbelief began to set in. He gave me time to think it over with my family, devastated by the news I went home as a pastor dejected, shattered, disconsolate. I looked up to God and asked the proverbial question: why me? What did I do? God answered me and said, “Why not you” “Who do

you think you are that I cannot use you.” Warren Wiersbe wrote, “Unbelief causes us to look at God through our circumstances, and this creates hopelessness, but faith enables us to look at our circumstances through the reality of God, and this gives us hope.”

I began to seek out second opinions from other doctors, and I located a third doctor that told me that everything was going to be all right, just trust me. The evolution of my growth has gone to a place that explicitly and undeniably declares Him to be a healer, unequivocally Jehovah-jirah, the Lord my provider, Jehovah-Rapha, the Lord my healer, Jehovah-Ra-ah, the Lord my shepherd not because I heard somebody tell me I will forever evolve to be what God intends for me as I have a personal and interpersonal relationship with Him.

In the book of Lamentations, Jeremiah says, “This I recall to my mind, therefore have, I hope. It is of the Lord’s mercies that we are not consumed because his compassions fail not. They are new every morning: great is thy faithfulness” (Lamentation 3:21-24). This experience has made me a stronger Christian and a healthier individual, a much more vigorous pastor and father; I am more convicted and informed about myself, I understand that there is a world, a community looking for Christian commitment. It has taken me from a place of unconsciousness and selfishness to a conscience forming awareness, changed my principal perspectives, and shaped my honest commitment.

### **Develop the Synergy**

My topic is “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” This church has been broken for

several years. Over twenty-one years since the demise of their former pastor. I believe the church did not go through the proper grieving stages no counselors were called in, no therapist, and no psychiatrist, so there was no healing taking place for this congregation.

Therefore, the skills that I have gained by my schooling and the experience that they bring to the table I feel can serve the needs of this church at this time. This proposed project of Transforming broken people within a broken contextual system through biblical preaching and teaching to empower congregations to wholeness in the church of God and Saints of Christ is to identify how schisms and splits have affected this congregation and that it is going to take strong biblical preaching and teaching to build this congregation back up and put them on their spiritual feet and empower them even within a broken contextual system.

For several years, a contextual system has been broken and a contextual system that has perpetuated brokenness for over one hundred and twenty years without any resolve or declaration. Leader after leader has preserved this brokenness to the point there seems to be no judgment to this issue; it continues from generation to generation. This is really about power and control, nothing else; it about who has the most and who can gain the most people and receive the most money. I am looking to learn and make a statement on how to heal the members' brokenness in this church and build them back to wholeness where fellowship and worship will work in oneness and with multi leadership.

### **Conclusion**

The need that I will identified within the context of my thesis is broken people live in brokenness that needs a transformation to wholeness. My project is “Transforming

Broken People in a Broken Contextual System, Through Biblical Preaching, and Teaching to Empower Congregations to Wholeness in the Church of God and Saints of Christ.” Which will expose the Hidden Gems of Leadership towards a paradigm for transformation, unity, healing, and reconciliation among church leaders.

Broken people come to church, at times the church is struggling to identify wholeness, and if the church is broken, how can she help those that present brokenness into it? Week after week, in the context where I serve, there is a loud cry for healing, a cry for fulfillment, and a cry for financial reassurance.

Time, and time again, there must be a biblical word from God that needs to be herald and bellowed out, from the Holy Writ that can address various tribulations and predicaments. This project will offer this statement; leaders cannot do ministry successfully because of the brokenness and an unwillingness to heal.

This theme will successfully develop leaders, to heal broken leaders, and become whole through the teaching and preaching of God’s Word. Therefore, if we can change church leaders’ culture by emphasizing the need for proper training, they may then model the need for preparing themselves, not only for ministry but for life itself. When leaders become equipped, trained, and conformed to become transformed from brokenness to wholeness, through biblical preaching and teaching, within the Church of God and Saints of Christ, then we can empower those outside the walls of the church, to feel endowed with the mindset, and skills to come into the church, and be changed from existing to becoming.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

#### **Introduction**

The Early Church represents more than a body of believers who believed in the post-resurrection work of Jesus Christ. Instead, as my selected New Testament biblical foundation suggests, Ephesians 4:1-16 points out that leaders were given gifts and charged with the responsibility of employing their leadership gifts to lead and develop the saints for the ministry's work. This work of the ministry goes well beyond the walls of the house churches into the communities and countryside to lead people to the life-changing message of Jesus Christ. Since Christ's message is continually changing, the work of the ministry needs to adapt to the times in which we live. This mission, therefore, was primarily outside the walls of the church, but the training and development, as well as worship and fellowship, occurred within the walls of the Church.<sup>1</sup>

Martin Luther King correctly says, "I was convinced that worship at its best is a social experience with people of all levels of life coming together to realize their oneness and unity under God. Whenever the church, consciously or unconsciously, caters to one class, it loses the spiritual force of "whosoever will let him come" doctrine and is in

---

<sup>1</sup> For a discussion on the religious and social role of early Christianity, see, e. g., Philip Esler, *Modelling Early Christianity : Social-Scientific Studies of the New Testament in Its Context* (London, UK: Routledge, 2002), <https://www-taylorfrancis-com.dtl.idm.oclc.org/books/e/9780203434642>.



danger of becoming a little more than a social club with a thin veneer of religiosity.”<sup>2</sup> In *Pastoral Ethics: Professional Responsibilities of the Clergy*, Gaylord Noyce contends, “Good preaching cannot avoid touching on controversial issues of personal morality and social policy.”<sup>3</sup> To address the twenty-first century’s concerns, the church must not only move out of the four walls of the church, but she must also move outside of the traditional canons of preaching to deal with the issues and concerns facing the contemporary Christian.

This project is titled: “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” This is being written because there is a void in leadership and development in my role as a pastor, and I have chosen to put forth a project for study, understanding, and development to improve the progressive and misunderstanding of leadership that continue to perpetuate the senseless schism and separations that plagues The Church of God and Saints of Christ. For too long, this church has focused, for the most part, within the walls of the church and on itself and upon sermons and lessons that have been recycled repeatedly.

This study will recover the clarity and mission of The Church of God and Saints of Christ that was founded by William Saunders Crowdy. Therefore, it is my desire and passion to share with the pastors and ministers within this organization the importance of formal training, the benefits of a mentor/mentee relationship, and how both have served

---

<sup>2</sup> Gerardo Marti, *Worship Across the Racial Divide* (Oxford, UK: Oxford University Press, 2017), 3.

<sup>3</sup> Gaylord B. Noyce, *Pastoral Ethics: Professional Responsibilities of the Clergy* (Nashville, TN: Abingdon Press, 1988), 65.

to better prepare them in the areas of ministry that include preaching, evangelism, mission, and community work. I plan to devise a plan, provide statistical information and operational research, along with other pragmatic facts, that will be offered to substantiate the need for “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” With the proper training and leadership, people will become more effective in their ministries and grow as Christian discipleship.

This project’s implication will indicate a need for the entire Church of God and Saints of Christ to preserve and codify its rich and vital prophetic tradition. The prophetic tradition serves redemptive purposes for models of worship, religious education, and pastoral leadership. Therefore, I will articulate the needed tools necessary for this religious institute and attempt to understand this unique organization and develop a constructive theology grounded in its history and biblical message that speaks to its people. So, to this end, I have selected for my biblical text, extracted from the New Testament Book of Ephesians, Ephesians 4:1-16 to address the subject matter of leadership and development and how this biblical motif can help us to understand the test of leadership better, how it comes about, how it is sustained, and how it is deployed in Christian ministry.

### **Literary Element of Text**

The book of Ephesians is a well-written letter, and it was written by one of the disciples of the Apostle Paul, who wrote this letter while he was in prison in Rome to the church at Ephesus around 62 C.E. On this position, of Paul being the author, Hoehner acquiesces:

Twice in this epistle, Paul referred to himself by name as the author of the book (1:1; 3:1). Yet, the Pauline authorship of Ephesians has been greatly disputed in recent years. Some critics think that the book reflects aspects of vocabulary, style, and doctrine that differ from Paul's writings. Though the book has a close affinity with Colossians, critics claim that Ephesians is uncharacteristic of Paul. Ephesians was written about the same time as the Epistle to the Colossians and the Epistle to Philemon. They suggest that the book was pseudonymous, that is, it was written by someone who did not use his own name but who instead claimed to be Paul.<sup>4</sup>

While scholars differ on this letter's authorship, others continue to insist that Paul and his situation are apparent in this letter. Hoehner contends:

Paul was a prisoner at the time he wrote this letter (Eph. 3:1; 4:1; 6:20). Scholars differ on whether Paul wrote this letter while he was imprisoned in Caesarea (Acts 24:27) in A.D. 57–59, or in Rome (28:30) in A.D. 60–62. All things considered; the Roman imprisonment seems more likely. Along with Ephesians, the Books of Philippians, Colossians, and Philemon are thought to have been written during the same period and hence are called the "Prison Epistles" (cf. Phil. 1:7; Col. 4:10; Phile. 9). Since Ephesians gives no hint of his release from prison, as do Philippians (1:19–26) and Philemon (v. 22), it is reasonable to think that he wrote it in the early part of his stay, or about A.D. 60. This would have been when Paul was kept under guard in rental quarters (Acts 28:30). Following his release, he traveled, wrote 1 Timothy and Titus, was arrested again, wrote 2 Timothy, and was martyred in Rome.<sup>5</sup>

For the most part, conservative scholars seek to fit this letter and other letters called the Prison Epistles (Philippians, Colossians, and Philemon) into the travels of Paul. They also suggest that Paul was the author of the Pastoral Epistles (I and II Timothy and Titus) by seeking to correlate these letters or epistles into Paul's travels. There is, however, a consensus among scholars that Paul was not the author of the Prison Epistles (with the exceptions of Philippians and Philemon) nor the Pastoral Epistles.

---

<sup>4</sup> H. W. Hoehner, "Ephesians." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, Vol. 2., ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 613.

<sup>5</sup> Hoehner, "Ephesians," 614.

In *True to Our Native Land*, Mitzi J. Smith emphasizes, “Ephesians maps how God accomplished the merging of the Gentile Christians with the Jewish Christians. This merger results in a united church as one body with Christ as its head.”<sup>6</sup> This letter contains three central purposes: (1) to instruct believers of their faith positions in Jesus Christ (Eph. 1:1-2:5). This section employs verbs in the past tense to indicate realities that have already taken place, e.g., blessed, destined, redeemed, obtained, and the like. (2) to instruct believers on how they should walk or conduct themselves based on their position in Christ. This section implores believers, “...to lead a life worthy of the calling, with all humanity and gentleness, with patience, bearing one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (4:1-3; namely Eph. 2:6-5). (3) to charge believers to stand in the face of the enemy with the whole armor of God (Eph. 6).

As a letter, Ephesians seeks to provide instruction in prose language to guide Ephesus’s church on perfecting their Christian lives. More specifically, Ephesians 4:1-16 seeks to guide leaders into equipping believers for Christian ministry. Concerning the purpose of this letter, M. Turner explains,

The second part of the letter explores the application of the gospel of reconciliation and unity in the life of the church. Mostly, it comes in the form of a direct appeal, but this is built on the foundation of what has been said in the earlier chapters, and the content is regularly informed by what Paul has said in his opening thanksgiving, prayer-report, and teaching. The recurrent theme of how to ‘live’ (Paul uses the Hebrew metaphor ‘to walk’) in the light of the gospel appears as a scarlet thread from 4:1 onwards” (4:17; 5:2; 8, 15).<sup>7</sup>

---

<sup>6</sup> Cain Hope Felder, *True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Fortress Press, 2007), 348.

<sup>7</sup> M. Turner, “Ephesians.” In *New Bible Commentary*, 21st Century edition, ed. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Leicester, UK: and Downers Grove, IL: Inter-Varsity Press, 1994), 1236.

### **The Text: Ephesians 4:1-16**

This section seeks to establish the biblical version as The New Revised Standard Version (NRSV) and situate the text of Ephesians 4:1-16 within its immediate literary context. When viewing the text from this perspective, employing the structure of NRSV ensures that the text in question will not be read out of its literary context, which is a reading that is commonly practiced in the church and seminary and must be corrected if there is going to be unity among believers. To move forward with the mission of Jesus Christ, we must be unified in wisdom, purpose, vision, and understanding. Further, viewing the text in terms of its literary context allows the reader to view the text in question regarding the author's direct line of thinking or argument. This perspective looks at the passage before and after the text to follow the author's tone and flow.

The New Revised Standard Version was selected as the best translation among several other translations considered, mainly the KJV, NKJV, NIV, RSV, and ESV. The NRSV was selected because it translated the Greek text suitably and inclusively for this project. Along with providing a readable and reliable translation, it translates masculine terms into inclusive terms. While remaining faithful to the Greek text, the NRSV, by implication, acknowledges that women's role in the early church entailed gifts and their male counterparts.<sup>8</sup>

### **Ephesians 4:1-16**

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>making every effort to maintain the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as you were

---

<sup>8</sup> Unless otherwise noted, this section cites the NRSV.

called to the one hope of your calling, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all and through all and in all. <sup>7</sup>But each of us was given grace according to the measure of Christ's gift. <sup>8</sup>Therefore it is said, 'When he ascended on high, he made captivity itself a captive; He gave gifts to his people.' <sup>9</sup>(When it says, 'He ascended,' what does it mean but that he had also descended into the lower parts of the earth? <sup>10</sup>He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) <sup>11</sup>The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup>until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. <sup>14</sup>We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. <sup>15</sup>But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.<sup>9</sup>

#### *Outline of Ephesians 4:1-16*

The central theme in Ephesians focuses on the unity in the body of Christ. Most interpreters view this passage in two parts, though differently labeled and conceived. The objective of this passage addresses three things: (1) the establishment of unity in all matters of the Christian walk or lifestyle, (2) to bring an understanding of unity in the body in terms of offices, gifts, and the purpose and functions of gifts, and (3) to the first part:

1. Unity in the Church as an Urgent and Primary Matter, vv. 1-6
2. Diversity in the Unity Leading to the Maturity in the Body of Christ, vv. 7-16.

Some overall emphasis of the theme of unity is found in context of Ephesian. This is situated in the more extensive outline of Ephesians 1:1-2:3, which focuses on the believer's position of sitting. Ephesians 2:4-5 focuses on the believer's position of

---

<sup>9</sup> *New Revised Standard Version.*

walking or conversation; and Ephesians 6 focuses on the believer's position of standing.

While the overall objective of Ephesians 4:1-16 deals with the topic of unity, the author seeks to highlight believers walking in the unity of the faith. H. D. M. Spence-Jones argues:

Everything in Christ is wonderful, but nothing more so than his love. The multitudes were astonished at his miraculous powers. Keen antagonists were confounded before his superlative wisdom; but his friends and disciples were above all and growingly touched by the gentleness, the goodness, the sympathy, the self-sacrifice, and the love, which filled his life. This 'passeth knowledge' in many respects. 1. *Character*. (1) *Disinterestedness* amounting to the extreme of self-denial. Christ never sought his own pleasure. He lived wholly for others. Measure his self-sacrifice by the depth of the descent from the glory of the only begotten Son to the agony and shame of the cross. (2) *Intensity*. The toil, suffering, and fruitful energy of Christ's love reveal this. (3) *Endurance*. It is sustained by an infinite patience, like God's long-suffering goodness, like 'the mercy of the Lord' which 'endureth forever.' Christ stands long at the door and knocks. 2. *Comprehensiveness*. (1) Extending to the *whole world*. The objects of our affection are necessarily limited in number. Who can understand a love that embraces Jew and Gentile, Greek and barbarian, and every man, woman, and child in the world? (2) Including the *most uninviting* subjects. We love those whom we admire or those to whom we are drawn by some attraction, sympathy, or relationship. Christ loves the base, despicable, and corrupt men, remote and obscure folk — 'the dim multitude' and those who seem even less lovable — the great mass of dreary, uninteresting people. 3. *Objects*. These are the highest and purest. A low love indulges, pampers, and spoils in weakly trying to please its objects. Christ's love often gives pain, demands sacrifice, perplexes, and troubles us. It seeks the redemption, the purification, and the highest glory of men.<sup>10</sup>

In 3:1-6, Paul addresses the reason why he was a prisoner for Christ Jesus. He says that God had commissioned his grace to the Ephesians and made known God's revelation to them.<sup>11</sup> He comments that former generations were shown the mystery that was also

---

<sup>10</sup> H. D. M. Spence-Jones, *Ephesians*, The Pulpit Commentary (London, UK: New York, NY: Funk & Wagnalls Company, 1909), 145.

<sup>11</sup> David Washington, *Kingdom Church: People Committed to the King's Agenda*, Kindle Edition ebook/dp/B06VWJ8RD4/ref=sr\_1\_8?crd=27FROVUP MXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307783&s=books&sprefix=KING DOM+IE%2Cstripbooks%2C174&sr=1-8.

shown to the holy apostles and prophets by the Spirit.<sup>12</sup> As such, Gentiles have become fellow heirs and members of the same body and are partakers of the promise in Christ Jesus through the gospel.<sup>13</sup>

Peter Thomas O'Brien notes,

In the final phrase of v.7, *through the working of his power*, Paul makes two additional points that throw further light on his understanding of his calling to the missionary task and its execution. First, the phrase is linked with '[God's grace] given to me.'<sup>14</sup>

God's gracious gift to Paul, by which he was called to be a servant, was due to the effective working of divine power. Just as nothing short of God's mighty intervention could transform him from being a persecutor into a Christian, so it took that same almighty and effective working to make him into a servant of the gospel. Secondly, since both working and power in other contexts draw attention to the ongoing mighty work of God, here the apostle is focusing not simply upon God's powerful working in grace to commission him. The expression also points to his ever-present consciousness that day

---

<sup>12</sup> John Maxwell, *Becoming a Person of Influence: How to Positively Impact the Lives of Others*, [https://www.amazon.com/Becoming-Person-Influence-Positively-Impact/dp/0785288392/ref=pd\\_sbs\\_14\\_7?encoding=UTF8&pd\\_rd\\_i=0785288392&pd\\_rd\\_r=4b13003c-aa16-4ff7-b4d2-97197e4d087e&pd\\_rd\\_w=CB9Sf&pd\\_rd\\_wg=jLxPD&pf\\_rd\\_p=bdc67ba8-ab69-42ee-b8d8-8f5336b36a83&pf\\_rd\\_r=BF MMSQH21X29QJK65Y71&psc=1&refRID=BFMMSQH21X29QJK65Y71](https://www.amazon.com/Becoming-Person-Influence-Positively-Impact/dp/0785288392/ref=pd_sbs_14_7?encoding=UTF8&pd_rd_i=0785288392&pd_rd_r=4b13003c-aa16-4ff7-b4d2-97197e4d087e&pd_rd_w=CB9Sf&pd_rd_wg=jLxPD&pf_rd_p=bdc67ba8-ab69-42ee-b8d8-8f5336b36a83&pf_rd_r=BF MMSQH21X29QJK65Y71&psc=1&refRID=BFMMSQH21X29QJK65Y71).

<sup>13</sup> Scott J. Tavalacci and Lance Bane, *Kingdom Masters Builders: A Revelation about Kingdom Leadership and Authority*, ed. Lisa M. Tavalacci, 1 edition (Kingdom Masters Builders, 2020).

<sup>14</sup> Tavalacci and Bane, *Kingdom Masters Builders*.



by day he experiences “the operation of his power in the fulfilment of his missionary calling.”<sup>15</sup>

In Ephesians 3:7-13, Paul asserts that he became a servant of God, according to the gift of God’s grace.<sup>16</sup> Even though Paul feels insufficient to be an apostle because he was the very least of all the saints, he nonetheless believes that God’s grace was given to him to bring it to the Gentiles, that is the news of the boundless riches of Christ and to help everyone see what the plan of the mystery hidden for ages in God was.<sup>17</sup>

Concerning the meaning of the mystery, William Hendriksen and Simon J. Kistemaker explain,

Paul arrives at the idea of God’s wisdom by the contemplation of the ‘mystery’ which had been revealed to him as to no other. The word *mystery* is used to indicate a truth which would have remained a secret had it not been divinely revealed. In the present instance and frequently when the word mystery is used, Paul is thinking of the fact that, according to God’s eternal plan, in connection with the coming of the Messiah and the outpouring of the Spirit the old Jewish theocracy would be completely abolished and in its place would arise a new organism in which Gentiles and Jews would be placed on a footing of perfect equality. Says Paul, ‘To me, the very least of all saints, was this grace given: to proclaim to the Gentiles the good tidings of the unfathomable riches of Christ and to enlighten all on what is the administration of the mystery which for ages has been hidden in God who created all things’ (3:8, 9). When the apostle meditated on the fact that this mysterious organism of *a church gathered out of two formerly hostile groups, namely, Jews and Gentiles* was actually being established, and that the instrument which God was using to achieve it was nothing else than a totally unlikely one, namely, *the cross*, object of general derision and ridicule, he saw in

---

<sup>15</sup> Peter Thomas O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: W. B. Eerdmans Publishing Co., 1999), 239.

<sup>16</sup> Dan Cockerell, *How’s the Culture in Your Kingdom?: Lessons from a Disney Leadership Journey*, EBook, [https://www.amazon.com/Hows-Culture-Your-Kingdom-Leadership-ebook/dp/B0882TB4R8/ref=sr\\_1\\_2?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307554&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-2](https://www.amazon.com/Hows-Culture-Your-Kingdom-Leadership-ebook/dp/B0882TB4R8/ref=sr_1_2?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307554&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-2).

<sup>17</sup> Jack Burns, John R. Shoup, and Donald C. Simmons, Jr., eds., *Organizational Leadership: Foundations and Practices for Christians*, [https://www.amazon.com/Organizational-Leadership-Foundations-Practices-Christians/dp/0830840508/ref=sr\\_1\\_15?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594308233&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-15](https://www.amazon.com/Organizational-Leadership-Foundations-Practices-Christians/dp/0830840508/ref=sr_1_15?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594308233&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-15).

this a manifestation of the wisdom of God, that is, of the latter's marvelous power to reconcile seeming irreconcilables, in order to carry out his gracious plan from eternity. By inspiration, he urges that this divine wisdom be made known by the church to all the good angels in heaven. Let the church of both Jews and Gentiles by their very striving to become more and more united for good be a minor 'in which the angels behold the astonishing wisdom of God displayed in a manner unknown to them before' (Calvin).<sup>18</sup>

In Ephesians 3:14-21, Paul provides a prayer for the Ephesians to cover all of the spiritual riches that they possess already and to let them know of the love of God, which is in Christ Jesus. "Transformation, however, implies a destination. It is an act or process that can be finished. Once done, it does not have to be done again in the eyes of many people."<sup>19</sup> He concludes with a benediction concerning the power of God that is working in them to accomplish abundantly within to accomplish far more than they can ask or think.<sup>20</sup>

Concerning the praise and glory that Paul speaks of, Max Anders notes:

The most obvious fact about praise escaped me for the longest time. I thought of praise in terms of a compliment, approval, or the giving of honor. I had never noticed that all enjoyment spontaneously overflows into praise unless shyness or something else brings it into check. The world rings with praise — lovers praise their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game . . . praise of weather, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time most balanced and capacious minds, praised most, while the cranks, misfits, and malcontents praised least. I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: 'Isn't she lovely? Wasn't it glorious? Don't you think

---

<sup>18</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of Ephesians*, vol. 7, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1953, 2001), 177.

<sup>19</sup> George W. Bullard, Jr., *Pursuing the Full Kingdom Potential of Your Congregation* (St. Louis, MO: Chalice Press, 2009), 8.

<sup>20</sup> Anthony Brown et al., *Gospel, Kingdom and Leadership (Voices of the Missional Movement Book 2)*, Kindle Edition, [https://www.amazon.com/Gospel-Kingdom-Leadership-Missional-Movement-ebook/dp/B077X5BJ5K/ref=sr\\_1\\_6?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307745&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-6](https://www.amazon.com/Gospel-Kingdom-Leadership-Missional-Movement-ebook/dp/B077X5BJ5K/ref=sr_1_6?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307745&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-6).

that magnificent?’ The psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about (*Reflection in the Psalms*, New York: Harcourt, Brace, 1958).<sup>21</sup>

In Ephesians 4:17-24, Paul instructs the Gentiles not to live as such in the futility of their minds. Their understanding has been darkened, and they are alienated from the life of God because of their ignorance and hardness of heart. “Conflict robs us of immeasurable time, energy, money and opportunities in ministry. Worst of all, it can destroy our Christian witness. When believers are bitterly embroiled in disagreement or coldly estranged from one another, few people will pay attention when we try to talk with them about the reconciling love of Jesus Christ.”<sup>22</sup>

Charles Simeon says:

In the natural body, all the members consult and act for the good of the whole: no one possesses anything for itself only; but all being compacted together by joints and ligaments, and every joint, from the largest to the smallest, supplying a measure of unctuous and nutritious matter, each according to its ability, for the benefit of the member that is in contact with it, and for the good of the whole body, all grow together; and *that* from infancy to youth, from youth to manhood, till the whole has attained that measure of perfection which God has designed for it. Thus, it must be in the mystical body of Christ’s Church. Believers are no more independent of each other, than they are of Christ: as they are united unto him by faith, so are they to be united to each other by love. None are to consider any thing which they possess as private property, but as a trust to be improved for the good of the whole. Nor are they to consider only that part of the body with which they are in more immediate contact, but the whole without exception; assured, that the happiness of the whole is bound up in the welfare of every part; and that all being connected by one common interest, all must labour together for one common end. When this is attained, the intent of our ministry is fully answered. A life of faith, and a life of love, is that for which God has begotten us by his Gospel. But let me ask, is this end answered upon us? Do we regard the whole Church of God, as well that part which is more remote, as that which is nearer to us, as members of our own body, entitled to all possible care and love? O that it were thus in every place under heaven! O that there were no schisms in this

---

<sup>21</sup> Max Anders, *Galatians-Colossians*, vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 142.

<sup>22</sup> Stephanie Hampton Credle, *That’s My Pew: Resolving Conflict in the African American Church* (Ontario, Canada: Essence Publishing, 2017), 12.

sacred body! But let there be no want of effort, on our part, to advance the temporal and spiritual welfare of all around us: let there be ‘an effectual working in the measure of every part, that so the body may be increased, and the whole be edified in love.’<sup>23</sup>

### Historical Setting of Text

Ephesus was a region in Asia Minor, and it was number among the seven churches in Asia Minor (cf. Rev. 2-3). Ephesus was a city with about 250,000 in the first century B.C., making it the second-largest city in the world.<sup>24</sup> The city was famed for the Temple of Artemis, one of the Seven Wonders of the Ancient World. By way of industry, it was a seaport in and out of seaport occupied by Rome.<sup>25</sup> Charles H. Miller provides a brief history of this area:

A port city of western Asia Minor at the mouth of the Cayster River, Ephesus lay between Smyrna and Miletus. Although the area had an immemorial primitive shrine to the Anatolian mother goddess, was visited by Mycenaeans, and was peopled by Carians and Lelegians, it was first colonized by Ionian Greeks under the leadership of Androclus of Athens in the eleventh century B.C. The Greeks identified the deity with their own Artemis, but the attributes remained those of the ancient fertility goddess. A new phase of Ephesus’s history began with its conquest ca. 560 B.C. by Croesus of Lydia, who contributed columns to the Archaic Artemision and reorganized the layout of the city. Lydian influence in Ephesus through the succeeding centuries assured a greater synthesis of Greek and Asiatic culture than anywhere else in Ionia.... Having dedicated a sacred precinct to Rome and Julius Caesar in 29 B.C., Ephesus became capital of the Roman province of Asia and enjoyed the height of its prosperity in the first and second centuries A.D. as the fourth largest city in the empire.<sup>26</sup>

---

<sup>23</sup> Charles Simeon, *Horae Homileticae: Galatians-Ephesians*, vol. 17 (London, UK: Holdsworth and Ball, 1833), 351–352.

<sup>24</sup> Simeon, *Horae Homileticae*, 351-52. Paul asserts that he became a servant of God according to the gift of God’s grace.

<sup>25</sup> Bruce J. Malina, *The Social World of Jesus and the Gospels* (London, UK: Routledge, 2002), <https://www-taylorfrancis-com.dtl.idm.oclc.org/books/e/9780203440445>.

<sup>26</sup> Charles H. Miller, “Ephesus.” In *The HarperCollins Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco, CA: Harper San Francisco, 1996), 296-97.

Being a port city, Ephesus was a remarkably diverse city drawing people from different corners of the then known world. This diversity not only included diversity among the Christian faith, but it also included diverse religious and pagan views. F. Foulkes says:

There is the implication that wherever Christians may be, in whatever difficult environment, threatened by materialism or paganism, in danger of being engulfed by the power of the state or overwhelmed by the pressures of non-Christian life, they are *in Christ*. This is not mysticism but is intended to express the very practical truth that Christians, if faithful to their calling, will not try to be self-sufficient or to move beyond the limits of the purpose and control and love of Christ, nor will they turn to the world for guidance, inspiration, and strength. They find all their satisfaction and their every need met in him, and not in any other place nor from any other source. This description of the Christian's life is implied in the expression being 'baptized into Christ Jesus' (Rom. 6:3), as baptism is the outward sign of entrance into such a life. It also involves the truth that the Christian's corporate existence is in the body of Christ, which is his church.<sup>27</sup>

Their identification distinguished Christians in Ephesus with Jesus Christ and with their baptism into him. They looked to him for their culture and faith and became members of his family through baptism. Concerning the current state of the Christian community in Ephesus, E. W. Bullinger writes:

The CITY of Ephesus was one of the great commercial centres of Asia Minor, and was situated on the river Cayster, at no great distance from its mouth. Ephesus was chiefly noted, however, for the magnificent temple of Artemis (Diana), one of the wonders of the world (see Acts 19:27). The site of the city is now covered with ruins, the only inhabited part being a small Turkish village.<sup>28</sup>

---

<sup>27</sup> F. Foulkes, *Ephesians: An Introduction and Commentary*, Vol. 10 (Downers Grove, IL: InterVarsity Press, 1989), 53.

<sup>28</sup> E. W. Bullinger, *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*, vol. 1 (Bellingham, WA: Faithlife, 2018), 1759.

The drama of Christians seeking unity in their faith and setting themselves apart from the pagan world is established in this letter to the Ephesians. Though there would be many external threats and challenges that Christians must face, this letter appeals to them to remain steadfast in their faith and remain in unity with Jesus Christ.

### **Cultural and Social Setting**

The church in Ephesus was primarily concerned with unifying the church, namely the Jewish and Gentile churches. Although this problem seems to have been solved with the church now being located outside of Jerusalem and now in Ephesus, there remained several concerns about bring these two factions together into one unified vision for the saints. Malcolm Tolbert indicates:

The letter seems to have been written because of the desire of the author to set before the reader a larger vision of their relationship to what God is doing in the universe. As perceived by the author of Ephesians, the redemptive purpose of God, predestined from eternity and executed in and through Jesus Christ, is to overcome the hostility and divisions in the universe by bringing all things together under the headship of Jesus Christ (1:9-10). The church is the concrete evidence that this is his purpose and that it is being executed. It is the “new humanity” created by bringing together Jews and gentiles, abolishing the wall of hostility that had divided them (2:14-18).<sup>29</sup>

Here, the church’s focus shifts from a focus on the problems from within to a focus on the challenges of taking the gospel message to the world. In other words, God desired the church to be more than a social club that addressed the members’ issues and concerns. Instead, God predetermined that the church would become much bigger than the walls that contained it; it would face the hostile world as a

---

<sup>29</sup> Malcolm Tolbert, “Ephesians, Letter to the,” In *Mercer Dictionary of the Bible*, ed. Watson E Mills and Roger Aubrey Bullard (Macon, GA: Mercer University Press, 1994), 255.

unified body of believers. Concerning the social setting of the church at Ephesus,

D. S. Dockery explains:

In spite of the traditional heading (1:1), relatively little is known about the recipients of the letter called Ephesians. (Several important and early manuscripts do not contain the words in Ephesus [1:1].) The letter was carried to its destination by Tychicus, who in Ephesians 6:21 and Colossians 4:7 is identified as Paul's emissary. The Ephesian and Colossian letters probably were delivered at the same time since, in both letters, the apostle noted that Tychicus would inform the churches concerning Paul's situation.<sup>30</sup>

In the letter to the Ephesians, the author does not include much information concerning the letter's addressees. Dockery continues:

We can suggest the following possible scenario. While Paul was imprisoned in Rome, the need arose to respond to new religious philosophies influencing the Asia Minor area. The impetus to write the letters came to Paul from Epaphras, who informed him of the threats to Christianity in the Lycus Valley. In response, Paul wrote a letter to the church at Colosse. About the same time, either shortly before or shortly thereafter, he penned a more expansive and general letter intended for churches in Asia Minor, including Laodicea (see Col. 4:16) and Ephesus.<sup>31</sup>

Herein, Dockery explains the literary relationship with the letter to the Colossians because these two letters have lots in common, particularly in their depiction of Ephesus and Colosse's social setting. Since both letters address the issues between Jews and gentiles, it is important to highlight these issues. Foulkes contends:

We have considered the way in which this letter deals with the matter of the relationship between Jews and Gentiles. Independently of this issue, it is said that the Jews are treated in Ephesians in a way that Paul himself could never have treated them. In 2:3, they are said to be guilty of the same immoralities as the Gentiles, while in 2:11–12, there is what has been called a scornful reference to circumcision. It may be asked, however, whether Paul says less about the sins of the Jews, even sins of

---

<sup>30</sup> D. S. Dockery, "The Pauline Letters," In *Holman Concise Bible Commentary*, ed. D. S. Dockery (Nashville, TN: Broadman & Holman Publishers, 1998), 574.

<sup>31</sup> Dockery, "The Pauline Letters," 574.

the flesh, in Romans 2:21–24, and whether he speaks there any less severely than this letter does. Moreover, nothing more derogatory to circumcision is said in Ephesians than in Romans 2:25–29, Philippians 3:2–3, and Colossians 2:11; in fact, the spirit of the four passages are very similar. (See further on 2:11–12.)<sup>32</sup>

### Major Themes of Text

The central theme of Eph. 4:1-16 is unity. This theme of unity has three variations: (1) an appeal to unity in the faith, (2) unity in diversity, where the author addresses a metaphor of the body to indicate the unity of the various parts of the body of Christ, and (3) unity in the leadership that seeks to edify the body of Christ for the work of the ministry. First, concerning the appeal to unity, E. Elizabeth Johnson asserts, “The author grounds his call for church unity in the universal confession and baptism of all Christians and the common teaching of church leaders whose authority goes back to the apostles (4:1-16).”<sup>33</sup> In appealing to unity, the author addresses four qualities: lowliness, meekness, patience, and forbearance. Concerning forbearance, Foulkes remarks:

It is the practical outworking of longsuffering. ‘It involves bearing with one another’s weaknesses, not ceasing to love one’s neighbors or friends because of those faults in them which perhaps offend or displease us’ (Abbott). It is ‘that mutual tolerance without which no group of human beings can live together in peace’ (Stott). Such forbearance, and indeed all these four qualities, are possible only *in love*. For love is the basic attitude of seeking the highest good of others, and it will, therefore, lead to all these qualities and include them all (see vv. 15–16 and on 1:4). Paul has prayed that his readers may be ‘rooted and grounded in love’ (3:17), and now he exhorts them to do their part and to go on to possess all these virtues *in love*.<sup>34</sup>

---

<sup>32</sup> Foulkes, *Ephesians*, 43.

<sup>33</sup> E. Elizabeth Johnson, “Ephesians,” In *The Women’s Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe (London, UK: and Louisville, KY: Westminster John Knox Press, 1992), 578.

<sup>34</sup> Foulkes, *Ephesians*, 116–117.



Second, concerning unity in diversity, the author stresses that though there are people from different cultural and religious backgrounds, the church must strive toward unity in whatever constitutes the body's makeup. Foulkes notes:

The great heritage of the faith all Christians share and having this in common, they are responsible to guard the unity of the Spirit. But they may not expect their personalities, their gifts, and their tasks to be all alike. In his wisdom, and to make each dependent on others, God has ordained not uniformity, but an endless variety of gifts for members of the body. ... *To each of us is given* different gifts for the benefit of all. Paul uses the word *grace* here in the sense in which we have found it used in 3:2, 7–8: the privilege of a special calling in the service of God.<sup>35</sup>

Third, regarding unity in the leadership, the author stresses that though there are different gifts given to leaders, there must still be a unified purpose of the leaders to seek to edify the body of Christ for the work of the ministry. In making a distinction between the mention of the gift elsewhere in the N.T. and the ones cited in this text, Foulkes observes:

As it is, the apostle is not thinking of the ministers of Christ in their offices but rather according to their specific spiritual gifts and their work, and not least of those who in the exercise of their functions were not limited to a particular locality. This may account for the differences between the list that we have here and the similar list in 1 Corinthians 12:28. It also seems true that, as F. F. Bruce puts it, 'those that are named' here 'exercise their ministries in such a way as to help other members of the church to exercise their own respective ministries.'<sup>36</sup>

In other words, in Eph. 4:11, the author focuses more so on the function of the leaders rather than the gifts that these leaders possessed to carry out their duties to unify the body of Christ for the work of the ministry.

---

<sup>35</sup> Foulkes, *Ephesians*, 120-121.

<sup>36</sup> Foulkes, *Ephesians*, 124.

## Word Study

The words selected for this word study include “apostles,” “prophets,” “evangelists,” and “pastor-teachers.” Regarding apostles and prophets, Dockery comments:

Apostles and prophets were already mentioned in 2:20 and 3:5 as the foundational gifts to the church. In a strict sense, apostles were witnesses of Christ’s resurrection and were commissioned by Him to preach. It broadly included those associated with such men, who also were commissioned for ministry (for example, see Acts 14:4, 14; 1 Thess. 2:6). Prophets, under the direct inspiration of God, carried out a preaching ministry that included both foretelling and forth-telling.<sup>37</sup>

In defining the work of the evangelists, Dockery explains, “Evangelists ministered in a manner itinerant and external from the church. They were missionaries to the unconverted, empowered with special insight into the gospel’s meaning. Pastors and teachers most likely constituted two sides of one ministry. This ministry was indigenous and internal to the church. Persons with this gift shepherd the flock and instruct them in divine truth.”

Further, Mills and Bullard opine, “While the word “evangelist” figures prominently in early Christian literature, it appears only three times in the N.T. (Acts 21:8; Eph. 4:11; 2 Tim. 4:5) .... Eph 4:11 lists evangelists among the gifts of Christ to the church. Ambiguity as to whether this listing designates the evangelist as a distinct church office stems from the fact that persons holding various offices engaged in the task of evangelism.”<sup>38</sup>

---

<sup>37</sup> Dockery, “The Pauline Letters,” 579.

<sup>38</sup> Mills and Bullard, *Mercer Dictionary of the Bible*, 273.

In a summary of the various meanings and functions of these leaders, R. J.

Erickson notes:

The gifts he has given to men [sic] (v. 11) are those who promote the unity of the church (v. 13) and include apostles and prophets, those specially gifted and authoritative communicators of God's message to humanity. The category of "apostle" seems to have been temporary, while that of prophet continues in the office of preacher, God's spokesperson to particular times, cultures, and situations. Evangelists traveled from place to place with the gospel, announcing like heralds the Good News of Jesus Christ. These would be followed by pastors and teachers, or perhaps pastor-teachers, who then nurtured the flocks converted through the evangelists' message. One must not necessarily think that only one of these gifts could be found in any one given person. Some pastors, for example, could and presumably did do the work of evangelism (see 2 Tim. 4:5).<sup>39</sup>

In summary, these gifted leaders were to keep in mind their overall charge, which was to bring the church together so that she would reach maturity and form a unified body of believers. To this end, Dockery concludes, "Paul stated the goal of the church in 4:13–16. The church is to grow up in Christ to avoid spiritual immaturity, instability, and gullibility. The atmosphere of spiritual maturity is described in terms of truth and love. Maturity is defined concerning the corporate Christian body. Maturity is an ongoing process of being "joined and held together" in a relationship with the body of Christ."<sup>40</sup>

## Conclusion

Ephesians 4:1-16 serves as an apt passage for my New Testament biblical foundation. It addresses the issue of diversity and unity. It also deals with the need to keep the leaders focused not only on the gifts that they possessed, but also it stresses the

---

<sup>39</sup> R. J. Erickson, "Ephesians," In *Evangelical Commentary on the Bible*, vol. 3 (Grand Rapids, MI: Baker Book House, 1995), 1027.

<sup>40</sup> Dockery, "The Pauline Letters," 579-580.

leaders on the need to maintain the unity in the body, to bring the saints to maturity of the faith, and to seek to edify the body for the work of the ministry. These objectives serve The Church of God and Saints of Christ towards engaging the topic of this project, namely, “Empowering the Congregation for Ministry through Leadership and Development Training in the Church of God and Saints of Christ.” In the end, this passage will assist me not only in the development of leaders, but it will also help me to move the church beyond its walls into the community where the work of the ministry should be focused.

## CHAPTER THREE

### HISTORICAL FOUNDATIONS

“Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders” focuses on many situations, aspects, and circumstances.

Until recently, the history of the Church of God and Saints of Christ (COGASOC) was a subject largely omitted by historians of religion in America despite the broad appreciation that black religious institutions have been the foundation of African American culture.<sup>1</sup> One still looks in vain, however, for a significant history of this organization. An agency of social control, a source of economic cooperation, an arena of political activity, a sponsor of education, and a refuge in an intimidating world, the COGASOC have contributed historically to African American life's social center.<sup>2</sup> Jesse E Brown writes:

Little has been written on the development of the Church of God and Saints of Christ, an independent black non-sectarian church. Much less has been discussed and focused on the life and thought of the organizer, William Saunders Crowdy. Part of the problem has been the assumption that sources for a study of the Church of God and Saints of Christ simply do not exist. Quite the contrary, there are indeed ample sources deriving from the members themselves.<sup>3</sup>

---

<sup>1</sup> Beersheba Walker and Elfreth J. P. Walker, *Life and Works of William Saunders Crowdy* (Philadelphia, PA: E. J. P. Walker Publisher, 1955), 26.

<sup>2</sup> Jesse E. Brown, *Prophet W. S. Crowdy and the Church of God and Saints of Christ: The Implication of his Life and Thought for the Mission of the Church* (Rochester, NY: Colgate Rochester Divinity School, 1986), 1.

<sup>3</sup> Brown, *Prophet W. S. Crowdy*, 2.

First, there has been little serious research on the Church of God and Saints of Christ. Little research has been conducted concerning particular elements of the movement, such as its music; the research that has been conducted is not well supported with reliable data. This work presents necessary information and documentation on the COGASOC as a basis for ongoing research on the group.

Second, the combination of Judaism and Christianity that provides the theological foundation of this movement is distinctive, even unique.<sup>4</sup> An analysis of the group's eclectic theology, understood in terms of the surrounding historical circumstances, will help clarify and illumine the role of religion in slave emancipation and black liberation.

Third, specific motifs can be identified in this group's sociological and theological development, demonstrating that one of its central themes was black emancipation. Nevertheless, this church has not been mentioned in the historical accounts of either slave emancipation or the various elements of the Civil Rights Movements. Thus, establishing a general history of this group, which involves a theological and sociological analysis, will fill a significant gap in American black history.

The legacy that the founder William Saunders Crowdy left behind is agonizing, the divisions have marred it, and the schisms within the Church of God and Saints of Christ have resulted, from the many factions since the demise of Prophet William Saunders Crowdy.

The Church of God and Saints of Christ (COGASOC) was founded in Lawrence, Kansas, on November 5<sup>th</sup>, 1896, by William Saunders Crowdy. He was born to Basle and

---

<sup>4</sup> See e.g., "The Didache: What Lies Beneath," last modified February 13, 2021, <https://academic.logos.com/the-didache-what-lies-beneath/#more-7506>.

Sarah Ann Crowdy in Charlotte Hall, St. Mary's County, Maryland, in 1847; he was the son of slaves. He grew up on the Chisly Hill Plants Farm, which was a slave plantation, where his mother was a cook. His duties were those of a houseboy. In 1847, during the chaos of post-Mexican War, when the Church of the Latter-Day Saints was in great difficulties, and there was much religious tension all over the United States. This religious upheaval on the frontier of the United States was but the backwash of a general uneasiness that had been disturbing in one way or another country all over the world for many years. It was a quest for something better in religion and was not confined to any race, country, or creed but was a need voiced by humanity in general. "Slavery did not dehumanize its victims; they were still humans and treated as such, with few exceptions."<sup>5</sup>

Many of the early frontiers of the United States felt the need for such communication with the Holy Spirit, and often in their meetings, they would ask God to remember them and send them a token of his presence or a manifestation of his Spirit in some way. Nevertheless, the poor enslaved captives from the continent of Africa who ceased not to call upon God from the depths of their souls, shackled with the bonds of slavery day and night. These were denied all the privileges and rights of humankind. They were not allowed the right to assemble, speak, inquire, neither marry, nor give in marriage, nor learn except as such learning made them able to carry out their various tasks. Day and night, they sought God. The only ear open to their daily and nightly cries poured out without measure, as they were stolen away while playing unaware, as they were heard unceremoniously like cattle into little corrals and later bound with chains and

---

<sup>5</sup> Samuel Kennedy Yeboah, *The Ideology of Racism* (Hertford, UK: Hansib, 1998), 37.

forced upon ships that took them away from all they held dear, which had been prophesied centuries before in the Bible, the punishment of unbelievers. Nevertheless, the same Bible had also prophesied that after years of prayer with hope and faith, one would come who would deliver them.

Sometimes they would secretly assemble in small numbers at the cabins of the first one then another; they would turn kettles and iron pots up at the door to catch the sound of their voices and would pray in unison beseeching God to send them someone, if not in their day, in their children's day. Many of the slaves, as has been said, would be found praying with giant pots turned up at the door to catch the sound so that they would not be punished.<sup>6</sup> For punishment, they would be severely beaten if they were found praying. "From the time white missionaries told Africans that Christianity compels slaves to obey your earthly masters with fear and trembling (Eph 6:5) through the present, the struggle to believe that God could make a way (freedom) out of no way (slavery) was often a severe test of faith."<sup>7</sup>

"Born in slavery, weaned in segregation and reared in discrimination, the religion of the Negro folk was chosen to bear roles of both protest and relief. Thus, the uniqueness of black religion is the racial bond, which seeks to risk its life for the elusive but ultimate goal of freedom and equality by means of protest and action. It does so through the only

---

<sup>6</sup> Mark Christian, "An African-Centered Perspective on White Supremacy," *Journal of Black Studies: Thousand Oaks* 33, no. 2 (November 2002): 179-198.

<sup>7</sup> Mark L. Chapman, *Christianity on Trial: African-American Religious Thought before and after Black Power*, The Bishop Henry McNeal Turner/Sojourner Truth Series in Black Religion, vol. 10 (Maryknoll, N.Y: Orbis Books, 1996), 2.



avenues to which its members have always been permitted a measure of access, religious convocation in the fields or in houses of worship.”<sup>8</sup>

“After escaping slavery in 1863, heading northwest, he was lost to his family for forty years. Meanwhile, he changed his name from Wilson to William Saunders Crowdy and joined the Union Army, where he was assigned to the Quarter Master Corps cooking for the officers. He fought for the cause of freedom in the Civil War, and when the war was over, he was mustered out in the western part of the United States. He purchased a 100-acre farm in Guthrie, Oklahoma, and decided to stay and resumed his given name.”<sup>9</sup>

Little information is available about Crowdys’ education. It can be surmised that he learned the rudiments of reading and writing, that was generally the extent of the education of young slaves. It is obvious that he had little sophisticated education. It is similarly obvious, however, that he was highly intelligent and a thinker of visionary proportions.

### **The Beginning 1890-1896**

It was during this period of turmoil that Prophet Crowdy came and said, I just got down in time to save us (Israel) from an additional seventy years of bondage.” Therefore, from 1893, when Prophet Crowdy received his very first vision from God to 1963, the signing of the Civil Rights Bill, black people were enslaved in an Egypt of economic, political, and civil oppression; enslaved in an Egypt of bigotry, hatred, insecurity, and self-destruction. Their weakened bodies, their feeble knees, and their chaffed necks were laboring under the yoke of the oppressors. Nevertheless, God still called as He did to Pharaoh, ‘Let my people go.’ Prophet Crowdy proceeded to equip us with a profound self-awareness and

---

<sup>8</sup> Beersheba Crowdy Walker, *Life and Works of William Saunders Crowdy* (Philadelphia, PA: Elfrehth Walker Publishing, 1955), 5.

<sup>9</sup> Beersheba Crowdy Walker, *Life and Works of William Saunders Crowdy* (Philadelphia, PA: Elfrehth Walker Publishing, 1955), 1.

undergirded us with a dynamic God-consciousness, hence, the reestablishment of the “Ancient of Days” in the minds of the lost sheep of the house of Israel.<sup>10</sup>

During the first forty-five years of his life, Crowdy was a Baptist. In 1892, however, he began to have visions about establishing the “true church.” Soon after he headed east to live in Kansas City with his wife’s family while working as a hotel cook for the Santa Fe Railroad. During this time, he began preaching in the surrounding area about this “true church.”<sup>11</sup> Lawrence, Kansas, was one of the places Crowdy preached, and it was there that the first tabernacle was established. His fervor allowed him to establish many churches, and before he died in 1908 at age 61, he had effectively routinized his charisma.

At an early age, Wilson Saunders Crowdy showed an unwillingness to accept the call from God. (Crowdy later changed his first name from Wilson to William. From this point forward, he will be referred to as William Saunders Crowdy). His early years were spent in turbulent times, with the discussions of the expansion of slavery in the territories, the free-soil movement, the Stephen Douglas debates and the discovery of gold in California, the expansion of railroads, and the Missouri Compromise.<sup>12</sup> All these events

---

<sup>10</sup> Jesse E. Brown, *Doctrinal Synopsis of The Church of God and Saints of Christ* (Rochester, NY: Colgate Rochester Divinity School, 1981), 89.

<sup>11</sup> Samuel K. Roberts, *Born to Preach: Essays in Honor of the Ministry of Henry & Ella Mitchell*, [https://www.amazon.com/Born-to-Preach-Essays-Ministry-Mitchell/dp/0817013687/ref=sr\\_1\\_fkmr0\\_2?keywords=Roberts%2C+Samuel+K.+Born+To+Preach%2C+Essays+In+Honor+Of+The+Ministry+Of+Henry+%26+Ella+Mitchell+Valley+Forge%2C+PA%3A+Judson+Press%2C+2000.&qid=1552058616&s=gateway&sr=8-2-fkmr0](https://www.amazon.com/Born-to-Preach-Essays-Ministry-Mitchell/dp/0817013687/ref=sr_1_fkmr0_2?keywords=Roberts%2C+Samuel+K.+Born+To+Preach%2C+Essays+In+Honor+Of+The+Ministry+Of+Henry+%26+Ella+Mitchell+Valley+Forge%2C+PA%3A+Judson+Press%2C+2000.&qid=1552058616&s=gateway&sr=8-2-fkmr0).

<sup>12</sup> Cleophus LaRue, *The Heart of Black Preaching*, last modified 1999, [https://www.amazon.com/Heart-Black-Preaching-Cleophus-James/dp/0664258476/ref=pd\\_sbs\\_14\\_4?\\_encoding=UTF8&pd\\_rd\\_i=0664258476&pd\\_rd\\_r=edcd1e79-b6a2-11e8-93c3-43ef3083dbae&pd\\_rd\\_w=paLeE&pd\\_rd\\_wg=DSWFa&pf\\_rd\\_i=desktop-dp-sims&pf\\_rd\\_m=ATVPDKIKX0DER&pf\\_rd\\_p=53dead45-2b3d-4b73-bafb-fe26a7f14aac&pf\\_rd\\_r=H0MY9224VAN2RZC11AEN&pf\\_rd\\_s=desktop-dp-sims&pf\\_rd\\_t=40701&psc=1&refRID=H0MY9224VAN2RZC11AEN](https://www.amazon.com/Heart-Black-Preaching-Cleophus-James/dp/0664258476/ref=pd_sbs_14_4?_encoding=UTF8&pd_rd_i=0664258476&pd_rd_r=edcd1e79-b6a2-11e8-93c3-43ef3083dbae&pd_rd_w=paLeE&pd_rd_wg=DSWFa&pf_rd_i=desktop-dp-sims&pf_rd_m=ATVPDKIKX0DER&pf_rd_p=53dead45-2b3d-4b73-bafb-fe26a7f14aac&pf_rd_r=H0MY9224VAN2RZC11AEN&pf_rd_s=desktop-dp-sims&pf_rd_t=40701&psc=1&refRID=H0MY9224VAN2RZC11AEN).

around and about the slaves provoked much discussion among their owners from which they were not entirely free. In the days before the Civil War, a lonely “Negro” was the prey for any white man who happened to see him. One would provoke a Negro in some way or another and make him fight or beat him almost to death, whether he fought or not. In either case, the slave was supposed to get the worst of it.

Nevertheless, often, it was the other way around. In an altercation of this kind, Wilson was caught away from home: he struck his tormentor so that he fell, and he immediately became frightened as to the consequences should the thing become known. That very day he followed the wagon trails' directions from the edge of the woods through the night, going in a northwesterly direction.

Around the mid-1890's, William Saunders Crowdy began to frequent Kansas City, Missouri. He began working as a cook at a hotel owned by the Santa Fe Railroad and gradually became known. He had never married, but at a Church Fair, he became interested in a young widow named Lovey Yates Higgins. She was selling pies and cakes, and he hung around her table all evening, buying as much as he could eat and then treating everyone who wanted or would accept a treat. When she was sold out, he asked if he could take her home. Thus, began his first courtship, which ended in marriage.

“The couple lived in Kansas City and resided initially in Lovey's mother's home where three children: Mattie Leah (who died young), Isaac, and August were born. Shortly after the birth of their third child, the Crowdy family returned to Guthrie to

resume an agricultural career.”<sup>13</sup> “Their farm income was supplemented by Crowdy’s work as head cook in an English kitchen.”<sup>14</sup>

He finally decided to build a place on his own one hundred acres of farmland to support his family. It was wormwood to his wife, who felt that living in a one-room log cabin was a step down in the world, but she loved William and made this cabin into a palace by decorating it with beautiful handiwork at which she was most adept.<sup>15</sup>

Life was not all glorious rehearsing and saying speeches in Sunday School; there were cowboys, neighbors who came to borrow when they knew no one was at home, new government lands were being opened, and the “Sooners” who always knew just when and where. Besides, many other things made a living in the western part of the United States in the ’80s, and 90’s one grand adventure.

The biggest adventure of all came to the family in 1893 while still in Guthrie that Crowdy had begun to act uncharacteristically. He often did not know when people talked to him but would sit staring for longer and longer periods. Sometimes his lips were moving, but no sound came out. His wife thought this resulted from too much carousing with his “brothers,” whom she accused of making her husband drink when she was not home. She asked him to give up his lodge meetings, for he was an ardent Mason, but he had not attended his meetings in quite a while, but later she realized that he was having the first waves of what later was interpreted as prophetic visions. “Sometimes it seems as

---

<sup>13</sup> Walker, *Life and Works of William Saunders Crowdy*, 1.

<sup>14</sup> *Business and Resident Directory of Guthrie and Logan County for the year Commencing Sept. 1, 1892* (Guthrie, OK: Frankie G. Poutry Publishing Co. 1892), 43.

<sup>15</sup> Winthrop D. Jordan, Christopher Leslie Brown, and Peter H. Wood, “THE NEGRO BOUND BY THE CHAIN OF BEING,” in *White Over Black*, 2nd ed., American Attitudes toward the Negro, 1550-1812 (University of North Carolina Press, 1968), 482–511, [http://www.jstor.org/stable/10.5149/9780807838686\\_jordan.19](http://www.jstor.org/stable/10.5149/9780807838686_jordan.19).

though invisible forces are thwarting church leaders best -intentioned efforts to build unity. If we can uncover the dynamics that divide us (whether ethnic, political, theological, or cultural), we can begin to devise a plan for beating them.”<sup>16</sup>

Years later, William Crowdy, told his followers how frightful it was during those years when the Lord was working with him. Many times, after “awaking” from one of these long journeys into the unknown, he thought he was surely losing his mind when he did not remember what had happened. He was physically frightened by the voices that talked to him, which told him what to do and about the things that would happen to him if he did not obey the call from God. Many years before, he learned to obey and realize that the voice was not of his imagination but the voice of God speaking to him. He could advise and instruct others to know and hear similarly, not only for him but also for his lesson.

Since its initial formation in Kansas, the Church of God and Saints of Christ has spread widely in the United States and abroad. In the U.S., there have been at least 213 individual churches and as many as 37,000 members. Currently, most of the churches are located on the East Coast. The church has its headquarters within the city of Portsmouth in Belleville, Virginia, and Cleveland, Ohio. Outside the United States, the church exists in the West Indies, Canada, Bermuda, England, Cayman Islands, and South Africa. All regions have conditions that facilitate the expansion of this unique religious movement.<sup>17</sup>

The most unusual feature of the faith of the Church of God and Saints of Christ is its synthesis of Jewish and Christian elements. The Jewish element is of particular

---

<sup>16</sup> Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Westmont, IL: IVP Books, 2013), 27.

<sup>17</sup> Fluker, *The Papers of Howard Washington Thurman*.

interest in that the church is the earliest example of so-called black Judaism in America. Crowdy taught that a variety of Jewish traditions must be preserved, including celebrating the Sabbath on Saturday, adhering to all 613 laws of the Torah, and observing all Jewish holidays.

Therefore, the Church of God and Saints of Christ believed that God in his wise providence and in his own time, did raise a man from among us, in answer to their prayers, a fulfillment of the prophecies of the Holy Scriptures according to the book of Malachi 4:5, “But also look ahead I’m sending Elijah the prophet to clear the way for the Big Day of God the decisive Judgment Day! He will convince parents to look after their children and children to look up to their parents. If they refuse, I will come and put the land under a curse.”

### **The first twelve years The Call 1896-1908**

“One spring morning, he went to a new field he had bought and was clearing ground for a new crop farm, trying to withstand the voice that was urging him to go away, moving his lips in quiet but forceful inner speech. He was felling trees, digging up stumps and clearing up and hacking away effortlessly at an old stump. “Suddenly,” he said, something flew up with a great rushing sound as though a great flock of birds had flown over his head, and he heard a voice speaking to him saying, “Run for your life!” William said that he dropped his axe but took his mattock and started running down through the woods as fast as he could go blazing the trees as he went, for he was sure he was going away into the woods to die, and he wanted the people to find him before the buzzards should eat his body, the blazed trees were to serve as a mark that someone had gone that way. He stopped to rest, and while there, fell into a deep sleep.

William dreamed and saw himself in a large room and saw tables descending from the ceiling in this large room that he was in, and as each table came down, he looked at it, and each table had a name written on it inscribed with the names of churches on them. The Methodist, the Baptist of which he was a deacon in the Baptist church, and finally he looked again and saw a little table coming down he hurried to see the name on this little table, and it was “Church of God and Saints of Christ.” Now once this table was firmly planted on solid ground, it began to

expand, displacing all the other tables. This was a sign to Crowdy that he was to establish a movement under this name, the “true” church. He awoke from his vision and made his way back to his house.

When William came in from work, his wife asked him why he was so restless at night and what was he writing on his tablet?”<sup>18</sup>

He asked her, “What tablet?” She got the tablet and showed it to him when she saw that he did not know what she was talking about. He said he looked at it, and the whole vision of the Church came before him again, for, in the little tablet, he had written the “Seven Keys,”<sup>19</sup> which had been revealed to him the night he returned home. “Crowdy wrote the church’s formal constitution on October 10<sup>th</sup>, 1899, in Lawrence, Kansas. The preamble of the constitution is also known as the Seven Keys. It reads as follows:

1. Repentance of sin
2. Baptism by burial into water upon confession of faith
3. Received unleavened bread and water for Christ’s body and blood
4. Feet washed by an elder as is written in John 13:1-23
5. Agree to keep the Ten Commandments
6. Breathed upon with the Holy kiss
7. Taught to pray as it is written in Matthew 6:9-13.<sup>20</sup>

---

<sup>18</sup> Elly M. Wynia, *The Church of God and Saints of Christ: The Rise of Black Jews* (New York, NY: and London, UK: Garland Publishing, Inc. 1994), 52.

<sup>19</sup> William S. Crowdy formulated the Seven Keys when he received a vision from God. The seven keys are the basis for a new religious community centered on the Judaic faith, and they serve as an induction ceremony following the immersion ritual for receiving converts in the congregation. They are the basic doctrinal steps and tenant of the belief of the church, the foundation if you will by which each member should believe in for their spiritual maturation. They are all biblically based scriptures that have set the pattern for living spiritual within the Church of God and Saints of Christ. The keys are as follow first key: (Divine Ownership) Church of God and Saints of Christ 1 Corinthians 1:1-2, Second key: (Sobriety and Charity) Wine is forbidden to be drunk in the Church of God and Saints of Christ forever Leviticus 10:9-10, Third key: (Purity) Unleavened bread and water for Christ’s body and blood St. Matthew 26:26-28, Fourth key: (Humility) foot washing is a commandment St. John 13:4-17. Fifth key: (Supplication) The disciples prayer St. Matthew 6:9-13. Six key: (Love) You must be breath upon and saluted in the church with a holy kiss St. John 20:22; Romans 16:16. Seventh key: (Unconditional Surrender to God) The Ten Commandments Exodus 20:1-18; Revelation 22:14. Crowdy wrote; “that the bible is of the first importance that its teachings are pure and unadulterated should be understood by the people.” He further argued that the Bible was not understood because there was too much speculation surrounding Biblical verse and not enough attention to the Biblical verse themselves, “for what saith the scriptures?”

<sup>20</sup> Wynia, *The Church of God and Saints of Christ*, 52.

This provides a behavioral prescription as well as a criterion for membership in the organization.<sup>21</sup> All the events of that occasion with all that had gone before it came back to him as a great awakening, and he arose that same hour and went out into the city of Guthrie, Oklahoma, the nearest village, and began to preach in the street. He became conscious of another change that had taken place in him, for he was now preaching the Bible, giving references, and quoting chapters and verses. Some of his friends did not know what had come over him, and he could not believe that he actually knew the Bible. He would come home and look for some of the things that he had quoted as being in a particular chapter of the Bible to see if they were there, and it was unique to him that he found them, every word just as he had said.

He continued doing this every night for a while, and after repeatedly finding the things that he had said, he began to have confidence in the Spirit that was telling him what to say, for he knew that he had never known any of these things before.

Between 1893 and 1896, Crowdy heard voices instructing him to leave Guthrie and spread his church's vision. He refused this urge and ignored the voices, and believed, as a result, suffered a crop failure in 1895, which prompted him to heed the call. His wife thought he was running off with another woman and insisted he take their eldest son Isaac with him.

Together on horseback, they headed for Texas as the “world's evangelists.” While in Texas, he preached everywhere he went. He was arrested twenty-three times (primarily because he was black); thus, he extended his ministry into the prison system. According

---

<sup>21</sup> Gayle Alexander and John Adams, *Who Is in Control of the Church: A Guide to Unity and Peace within the Church* (CreateSpace Independent Publishing Platform, 2017).



to Isaac Crowdy, while they were in one of these prisons, a light came and opened their cell door. This signified Crowdy that they were to leave Texas. Isaac was sent home to Guthrie while his father headed north to Chicago.

“While in Chicago, in 1896, Crowdy concentrated his ministerial efforts in the State Street region. There he spent a great deal of time preaching on the street. This resulted in the conversion of many people, a good portion of whom were white. During this time, he came to be known as “the black Elijah.” Here, he received advice from a drunken Irishman telling him to organize so that the people he baptized would have a structured religious organization within which they could practice their new faith. Crowdy chose to do so in Lawrence, Kansas.”<sup>22</sup>

Crowdy arrived in Lawrence in 1896 (November 8<sup>th</sup> is the recognized establishment date for the church).<sup>23</sup> Lawrence, a city that was established in 1854,<sup>24</sup> provided a fruitful environment for Crowdy’s ministry. This region received many ex-slaves during the emigration waves that followed the enactment of the 13 Amendment. Because Kansas had been a free state, it was perceived to be a friendly environment. In 1890 Lawrence had a population of 9994, 2155 of whom were black.<sup>25</sup> It is also clear that Lawrence had a well-established network of religious organizations.

---

<sup>22</sup> Wynia, *The Church of God and Saints of Christ*, 63.

<sup>23</sup> Church of God and Saints of Christ Directory, 43.

<sup>24</sup> Kaethe Schick and Kathy Hoggard, “The Black Community in Lawrence, 1870-1915,” (an unpublished paper), 4.

<sup>25</sup> 12<sup>th</sup> Census of U.S. taken in 1900 (Washington, DC: U.S. Census Office, 1901), 458.

The first of these formed was the Unitarian Church in 1854. Two black churches, Saint Luke AME and 9<sup>th</sup> Street Baptist, opened in 1862.<sup>26</sup> In short, the community provided a thriving environment for establishing organized religions, and there was a large body of black individuals for Crowdy to concentrate his ministerial efforts on.<sup>27</sup>

The first twelve years or the years when God was shaping and molding William Saunders Crowdy, his first of all struggles was to firmly establish a new organization, which did not meet the approval of many people and groups of people, even whole organizations. Not only was Crowdy persecuted, but all those early members who believed he was right and aligned themselves with him in the face of this strong opposition were maligned too. The throwing of missiles disrupted many places where they held their meetings and were often threatened with weapons and feared for their lives.

While passing through the streets, they were at the mercy of misbehaved children who called them vile names and hurled mud, sticks, stones, or anything else that came to hand. However, the members were taught to turn the other cheek, otherwise disport themselves like sheep, go on their way, and leave vengeance to God. There were many cases where that vengeance came swiftly and violently. These incidents that took place happened in many cities and towns throughout the United States.<sup>28</sup>

---

<sup>26</sup> David Dary, *Lawrence Douglas County Kansas: An Informal History* p.194. Dorothy Pennington, *The Histories and Cultural Roles of Black Churches in Lawrence*, (Unpublished, 1983), 4. Steve Jansen, director of the Watkins Museum in downtown Lawrence, says it is not clear which of the two black churches was first. There is some controversy over this issue.

<sup>27</sup> S. Michael Bird and Brian Rosner, *Mending a Fractured Church: How to Seek Unity with Integrity*, Kindle Edition, [https://www.amazon.com/Mending-Fractured-Church-Unity-Integrity-ebook/dp/B0199BCWDI/ref=sr\\_1\\_99?s=digital-text&ie=UTF8&qid=1522849756&sr=1-99&keywords=church+conflict](https://www.amazon.com/Mending-Fractured-Church-Unity-Integrity-ebook/dp/B0199BCWDI/ref=sr_1_99?s=digital-text&ie=UTF8&qid=1522849756&sr=1-99&keywords=church+conflict).

<sup>28</sup> Credle, *That's My Pew*.

The revelation, which resulted in the Church of God and Saints of Christ's ultimate establishment, began to come to William S. Crowdy when he was a cook for the Sate Fe Railroad. That this should be so is foretold by the of the Lord according to Psalms, chapter 68, also Psalms 81:6, which says, "I removed his shoulder from the burden, his hands were delivered from the pots" (KJV). The whole revelation of the Church of God and Saints of Christ did not come to him all at one time.

"Crowdy began preaching in Lawrence on the corner of 8<sup>th</sup> street and Massachusetts. He quickly made converts, and as more people were baptized, the followers began to resemble an organized church. "Crowdy led a great mixed multitude out of the darkness of spiritual, and mental bondage. He was followed by people of different religions, race, creed, gender, ethnic origin, economic status, and affiliation."<sup>29</sup>

In 1897, at the Douglas County courthouse, a large meeting was held, organized by John Lutz and a Mr. Jones."<sup>30</sup> At this meeting, many people were baptized. Crowdy preached from Luke 6:46: "Why call me Lord, Lord, and do not the things I say?" (KJV). "It was here that he was inspired to spread his ministry throughout Kansas. He subsequently established churches in twenty-nine nearby cities."<sup>31</sup> "On June 24<sup>th</sup>, 1898, the first annual general assembly was held in Emporia, Kansas. During this meeting, and

---

<sup>29</sup> Charmain Ringwood, Re-establishment Service, 2021.

<sup>30</sup> Lawrence City Directory (Sioux Center, IA: R.C. Polk Co., 1907-1913), 13-18. John Lutz became pastor of the church in 1913 (1239 N. J.). Before him Frank Smith was pastor (13E. Henry) until 1911 when J.M. Venarable was pastor. After Smith, Martin Fears was the last known Lawrence pastor from 1917 until 1919 (this being the last date that the church appears in the directories).

<sup>31</sup> Walker, *Life and Works of William Saunders Crowdy*, 14. These cities were Emporia, Topeka, Strong City, Lawrence, Florence, Peabody, Newton, Wichita, Enterprise, Abilene, Salina, Ottawa, Chanute, Valley Falls, Osage City, Atchison, Leavenworth, Garden City, Wamego, Dodge City, Girard and Lyons. In of order to find out if there was any historical data about the church in any of these cities, I contacted the respective County Historical Societies. I have heard back from most of them with no new information.

a subsequent meeting in Lawrence on October 10<sup>th</sup>, 1899, the church was officially organized.”<sup>32</sup>

“Between 1896 and Crowdy’s death in 1908, the church assumed the shape of a formal institution. It was during this period that Crowdy wrote the sermons that are now known as his epistles.”<sup>33</sup> The most notable of these is a sermon preached in Lawrence in 1903. Crowdy here urged the congregation to wage an unrelenting war against oppression and discrimination. The primary role of the “epistles”<sup>34</sup> in the church's life has been to guide behavior and specific types of situations.

### **The Re-establishment Period 1896-1908**

In 1896, in Topeka, Kansas, Brother Groves affiliated himself with the COGASOC during the early days of the Church as it was under new establishment and infrastructure by the founder, Bishop William Saunders Crowdy, an esteemed Prophet of God. In 1896, William Crowdy founded the COGASOC; soon after, James M. Groves was born of Caucasian descent and became a great and influential member of the COGASOC. The Church's infrastructure was well underway, and Brother Groves has ordained an Elder by this time.

Tabernacles have been established, points east and west, with a wide array of Saints following the plan of salvation set forth by the Prophet, Bishop Crowdy. The broad

---

<sup>32</sup> Wynia, *The Church of God and Saints of Christ*, 70.

<sup>33</sup> Wynia, *The Church of God and Saints of Christ*, 71.

<sup>34</sup> These are some examples of Crowdy’s epistles; “He Warns Elders to set good examples for the members,” “The Passover,” “Get your first wives and husbands,” “One man and one-woman epistle,” “Advice to the sisters,” “How to leave and fix your house on the Sabbath Day,” “How members are to visit other tabernacles, (churches).” “The keeping of the Holy Convocation.”

of Presbytery—the Church Governing Body—had been set in motion. Many committees were formed, and many appointments/offices were made. The First General Annual Assembly was held on the first day of the week, commonly called Sunday, June (Sivan)<sup>35</sup> 26<sup>th</sup> in Emporia, Kansas, in 1898. Bishop Crowdy appointed Elder Groves as Assistant Bishop at the district Assembly in Boston (called the Second Annual Assembly). In this same year, with the newly elevated Assistant Bishop James M. Groves (and Elder S.M. Sidney), Elder William Crowdy was consecrated as the Bishop of the COGASOC.<sup>36</sup> This church's membership continued to flourish by the thousands, like Philadelphia, PA, became the Church's Headquarters.

By 1908, several things occurred for the greater good of the Church. Properties were purchased, and businesses in the Church's name were opened, which blanketed the Church property. Crowdy had established Black owned businesses located on South Broad Street in Philadelphia, Pa. during this time. This was prior to Tulsa, Oklahoma known today as the Black Wall Street in 1921. Prophet Crowdy admonished the general Church to own their homes, to be the landlord and not the tenant, to have their schools, to pay their honest debts, no lazy bees in the hive, to be the head and not the tail, and to stay out of plots and riots.

As time passed, the physical health of the Prophet declined. After an affliction caused by a stroke, he relocated to Newark, New Jersey. There, the Prophet and his wife (St. Lovey Crowdy) resided in the home of Evangelist Malinda Morris. He died in her

---

<sup>35</sup> *Sivan* is a Hebrew word meaning “Season Time;” it is the ninth month of the civil year and third month of the ecclesiastical year on the Hebrew calendar. It is a spring month of 30 days usually falling in May-June on the Gregorian calendar.

<sup>36</sup> Connie Williams, personal communication, March 2010.

home on August 4<sup>th</sup>, 1908. His body lay in state in Evangelist Morris' home for a few days until burial.

He was decided not to be given a formal Church home-going service but to eulogize him at the grave. At the grave, Assistant Bishop James M. Groves preached the eulogy, and the body of this Man of God, who established the Church of God and Saints of Christ, Prophet William Saunders Crowdy, was committed to the ground. The aftermath of the Prophet's death placed a heavy toll upon the members of the Church. The question of the next successor became a great dilemma, whereby no medium could be met. At that time, Bishop James M. Groves was the highest-ranking officer of the Church and Assistant to the late Prophet.

### **Bishop James M. Groves**

Bishop Groves edited a formal communication expressing his sentiments and his petition to the general church. He and others felt that since the Prophet anointed him a Bishop, he should be the next sole successor of the entire Church body. Meanwhile, Bishop Groves was not highly favored in the Church, and many had no desire whatsoever to have a Caucasian man as their new leader due to the damaging era of white slave masters. The Eastern District disagreed with and rejected the petition of Bishop Groves, thereby denying his proposal. Bishop Groves was unsatisfied with the outcome and expressed that he was the rightful successor of the COGASOC. The Church leadership was misaligned, causing a split, which remains today. Time passed, and Bishop Groves ordained Evangelist Abel S. Dickerson to Junior Bishop in the same year.

In 1923, in Philadelphia, Pennsylvania, another major dispute erupted in the Church, but this dispute was between the two Bishops in the West, Groves and Dickerson. Bishop Groves was cited for his marriage, which took the event outside the Church's teachings and further cited for preaching contrary doctrine. Therefore, an extraordinary Assembly was held in Cleveland, Ohio.

Six ministers under the hierarchy of Bishop Groves were appointed to sit on the Presbytery Board, and six other ministers were also appointed to sit on the Board to represent Junior Bishop Dickerson. These twelve ministers in total were appointed for impartial, concrete decision-making. As a result, the Board ruled against Bishop Groves.

Consequently, in 1923, Bishop James M. Groves resigned and departed further west. Some tabernacles continued following Bishop James M. Groves. The mantle of leadership was passed on to Bishop Abel Dickerson. In 1939, records indicated that Bishop Groves relocated to Los Angeles, California, authored a book entitled Exposition of Religious Truths, published it. He resided in California until his death, 1946-48, at the seasoned age of 90+. Thus, the schisms continued within the COGASOC.

Finally, William Saunders Crowdys' prophetic leadership was a tremendous force and indomitable courage during the turbulent years following the Civil War. From 1847 to 1908, there was no less trying for Crowdy, and his churches, reeling under the impact of massive social and economic changes and increasing white hostility as black migrants made a torrential rush into the cities.

"Crowdy was inspired by God, the spiritual work that he was able to complete at a time when he came is evidence enough that God was working through him. Crowdy came at a time when the world was a dark place, and the darkness was also present here

in the United States of America. During this time the world was openly and unashamedly filled with oppressors, persecutors, tormentors, supremacist, inequity, inequality, and dehumanizing groups of people.”<sup>37</sup>

The Church of God and Saints of Christ was established to embody and express the biblical understanding that all persons are equal under God. According to Crowdy, the ethical duty of man is to love and obey God in being consistent with theology. He based this, in part, on the scriptural passage of St. Matthew 22:37-40. This love for God transcends all other concerns and becomes the foundation of man’s commitment. One’s love for God presupposes obedience.

Crowdy took the position that this obedience to the Word of God should be esteemed above one’s own opinions and above the opinions of others, however pious or eminent. Let the motto be, “thus saith the Lord.” This kind of theological-ethical stance gave significant momentum, basing his position on the Bible that of one blood God made all people of the earth. His theological interpretation of this biblical fact was that all people are brothers. Bishop Crowdy sought to break down ideological walls of superior and inferior races and influence people to see that all humankind originated from one source.

Therefore, “A Paradigm for transformation, unity, healing, and reconciliation among church leaders” is what Bishop Crowdy believed. The redemption of both black and white races depended on the protests of those being segregated and the segregationist’s capacity to hear God’s voice of protest. It would be morally wrong for the segregationist to perpetuate the institution of segregation.

---

<sup>37</sup> Charmaine Ringwood, Re-Establishment Celebration, 2021.



## CHAPTER FOUR

### THEOLOGICAL FOUNDATIONS

#### Introduction

Many schools of theological thought can be evaluated to bolster the subject before me in this D. Min. project and this thesis address the subject of “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing, and Reconciliation Among Church Leaders.” Within this context, underdeveloped leaders in leadership roles are considered ill-equipped, untrained, and unacquainted about the context they are involved in and how it functions. There are certain principles, philosophies, and tenants in the context that leaders should be familiar with before entering into ministry, administration, and leadership. “If Jesus just came to set an example, He set the bar far above any realistic human expectations.”<sup>1</sup>

There are numerous difficulties nestled within the context that need focusing and development.<sup>2</sup> First, there was a dispute at the founder's demise at his gravesite; therefore, it caused a split throughout the organization. After being split for over one hundred and twenty years, the question is raised; is it possible for these two organizations

---

<sup>1</sup> Neil T. Anderson, *Becoming a Disciple-Making Church: A Proven Method for Growing Spiritually Mature Christians* (Minneapolis, MN: Bethany House Publishers, 2016), 21.

<sup>2</sup> Neil T. Anderson, Charles Mylander, and Dean Johnson, *Setting Your Church Free: A Biblical Plan for Corporate Conflict Resolution - Kindle Edition* (Minneapolis, MN: Bethany House Publishers, 2014), [https://www.amazon.com/Setting-Your-Church-Free-Resolution-ebook/dp/B00NB3LMG4/ref=sr\\_1\\_113?s=digital-text&ie=UTF8&qid=1522849846&sr=1-113&keywords=church+conflict](https://www.amazon.com/Setting-Your-Church-Free-Resolution-ebook/dp/B00NB3LMG4/ref=sr_1_113?s=digital-text&ie=UTF8&qid=1522849846&sr=1-113&keywords=church+conflict).

to come together as they once were at the genesis of its inception? Can it work? Second, there are now two distinctive methods of thought as far as doctrinal philosophies are concerned. One comes from a Jewish perspective and embraces God in His totality, and Jesus Christ as a prophet. The other comes from a Christian perspective and views God as the Father, Jesus Christ as the Son, and the Holy Spirit (Ghost) as the comforter.

“Disputes, within groups and between theories, are found universally in human society, but the cultural variety of types, styles, patterns, and lengths of disputes, the contrasts in forms and significance, offer a rich field for seeking out commonalities and contrasts.”<sup>3</sup>

While the Christian method, which has been established by the same founder, views Jesus as the Messiah, Savior, and Redeemer, how were these two very different methods birthed from the same founder at the conception of the organization and occurred when the founder brought one specific doctrinal principle?<sup>4</sup> William Crowdy is called the re-establisher and said, “he was bringing the church back to the ancient of days.”<sup>5</sup> How can two far thoughts of views be so different where they cannot come

---

<sup>3</sup> David W. Augsburger, *Conflict Mediation Across Cultures: Pathways and Patterns* (Louisville, KY: Westminster John Knox Press, 1995), 19.

<sup>4</sup> See e.g., Kenneth Himes, *Christianity and the Political Order: Conflict, Cooptation, and Cooperation (Theology in Global Perspectives) EBook*: (Maryknoll, NY: Orbis Books, 2014), [https://www.amazon.com/Christianity-Political-Order-Cooperation-Perspective-ebook/dp/B00JJWCZIO/ref=sr\\_1\\_123?s=digital-text&ie=UTF8&qid=1522849846&sr=1-123&keywords=church+conflict](https://www.amazon.com/Christianity-Political-Order-Cooperation-Perspective-ebook/dp/B00JJWCZIO/ref=sr_1_123?s=digital-text&ie=UTF8&qid=1522849846&sr=1-123&keywords=church+conflict).

<sup>5</sup> Charmaine Ringwood, Re-Establishment Celebration, 2021stated; On September 13, 1892, the almighty God appeared in a vision to a man by the name of William Saunders Crowdy. In this vision William Crowdy was called by God and his God given purpose was revealed to him. He was called to be a prophet to the nations and his purpose was to redeem Israel out of spiritual and mental bondage. Who was this Israel that Crowdy was to redeem? The name Israel means spiritual consciousness. Therefore, regardless of your religious, race, creed, gender, ethnic origin, economic status or affection if you are on the path to personal spiritual development then you are of the house of Israel. Because you are on your journey towards spiritual consciousness. As such William Crowdy was not just sent to a particular person, or group of persons God sent him to the world. For in this world there are many persons seeking spiritual consciousness.

together as one, or at least be able to sit down and have a conversation about the divisions? How did they get from one extreme to the other? Can there be some concessions made to make it work? A model is created or set forth to bring a resolution between these two extremes to help future leaders become powerfully influential leaders within an organism despite their theological views.

I intend to develop a training model that will circumvent the issues that plague organizations in this situation. “Empowerment is power or authority given for which individuals can be to authorize for official means.”<sup>6</sup> Empowerment is essential for leadership to bring awareness, a consciousness to what is and what has been lacking in ministry because these leaders need to understand by being empowered and encouraged, facilitating the cultivation of ministry and the Church's growth.

Leaders can feel empowered, but they may not act or function as if they have been empowered to move a group of persons from one point to the next. Empowerment gives sustainability to a church in a holistic way, which should equip the saints, for the ministry's work, for building up the Body of Christ.<sup>7</sup> Hence, empowering will equip the saints, evangelize the sinner, and exalt the savior. From a psychologist point of view, empowerment is said to be, “Religious empowerment among members of a Christian,

---

The term re-establisher means that humankind had lost its connection with God, and William Crowdy was sent by God to redeem Gods children by re-establishing humankinds' connection back to God. Crowdy brought a theology of liberation of which the spirit of prophecy is the core.

<sup>6</sup> Brandon Jones, “The Debate on Empowerment vs Entitlement Leadership Done Right,” *Leadership Done Right*, March 25, 2013, <https://leadershipdoneright.com/do-you-understand-your-worth-as-a-leader-empowerment-vs-entitlement/>.

<sup>7</sup> Tracy Morgan, *Church Leadership and Transformational Change: Strategies for the 21st Century (A COMPASS Book) - Kindle Edition* [https://www.amazon.com/Church-Leadership-Transformational-Change-Strategies-ebook/dp/B079XSML3W/ref=sr\\_1\\_56?s=digital-text&ie=UTF8&qid=1522849297&sr=1-56&keywords=church+conflict](https://www.amazon.com/Church-Leadership-Transformational-Change-Strategies-ebook/dp/B079XSML3W/ref=sr_1_56?s=digital-text&ie=UTF8&qid=1522849297&sr=1-56&keywords=church+conflict).

nondenominational setting approaches combines participant observation and measurement development methodology to capture the empowering aspects of religious experience in a form which lends itself to quantitative analysis, without excessive loss of the phenomenological meaning of that experience.”<sup>8</sup> Although many of these leaders are serving faithfully and have good intentions, they are deficient in specific skill sets and understandings to be proficient leaders and witnesses. In many instances, leaders have not made any progress towards bringing the churches back together as it was from the origination.

Thus, leaders are in dire need to sit down at a table of unity, or a table of the minds, and come together to provide their national leaders on their level and inspire church unity, which is needed for church growth. “By attempting to harmonize secular values with historic Christian ideals, we unwittingly adopt habits, therapies, and practices that undermine our call to be a separate and holy people.”<sup>9</sup>

So, if theology is a rational examination of God, with God's eminence being so near, but transcendence being so far, how then do we understand theology considering Christian leadership development? When we think about the different aspects of theology, which are many, it touches upon leadership development.

“We call the church to redefine the role of leadership according to the Spirit’s call, gifting, and authority affirmed by the body rather than achieved by vocation, education, or election. We call the church to recognize the boundaries of pastor and

---

<sup>8</sup> Kenneth I. Maton and Julian Rappaport, “Empowerment in a Religious Setting,” *Prevention in Human Services* 3, no. 2–3 (May 7, 1984): 37–72.

<sup>9</sup> Jim Van Yperen, *Making Peace: A Guide to Overcoming Church Conflict*, First Edition edition. (Chicago, IL: Moody Publishers, 2002), 29.

leader roles and to encourage service by spiritual gifting and interdependent, collaborative teams rather than autocratic fiat or democratic autonomy.”<sup>10</sup>

Therefore, I have presented the biblical foundation to speak to this subject and have concentrated on it in the parts mentioned above; I will address the theological keystones of different sets of theologies that will address leadership training. Those areas that I will address will be ecclesiology, pneumatology, and practical theology. The Scripture that depicts this foundational theological methodology is Ephesians 4:1-16:

I, therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one Body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore, it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the Body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love (NRSV).

Empowerment for leaders is crucial for the sake of the next generation and generations to come. "One of the most basic Black survival skills is the ability to change, to metabolize experience, good or ill, into something that is useful, lasting, and effective. Four hundred years of survival as an endangered species has taught most of us that if we

---

<sup>10</sup> Yperen, *Making Peace: A Guide to Overcoming Church Conflict*, 259.

intend to live, we had better become fast learners. We do not have to live the same mistakes over again if we can look at them, learn from them, and build upon them.”<sup>11</sup>

There have been over one hundred and twenty plus years of disunity due to the lack of either amateurish leadership or lack of education about leadership. For the simple fact that in most cases, leadership has not been anointed position or a called position to lead,

but it has been handed over because of a family name. John Calvin believed “schism was a sin and a violation of the one body of Christ.”<sup>12</sup>

## **Ecclesiology**

### *The Role and Work of the Church*

Ecclesiology is merely to say what the Church is, what it means to be the Church, or even the Church's study. Karl Barth has stated that the Church's life is in its commissioning Christians to reach out to those who are lost and require ministry.” Moreover, conversely, “the Church's very existence depends on its subjection to Christ's commission. Therefore, if the Church's commission is not the commission of Jesus

---

<sup>11</sup> Audre Lorde and Cheryl Clarke, *Sister Outsider: Essays and Speeches* (Berkley, CA: Crossing Press, 2012), 135.

<sup>12</sup> David S. Robinson, “Confessing Race: Toward a Global Ecclesiology After Bonhoeffer and Du Bois,” *Journal of the Society of Christian Ethics* 36, no.2: (January 1, 2016): 121-139, <https://search-ebsco-host-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN= ATLAiEYD170116002388& site=ehost-live>.

Christ, it has no commission.<sup>13</sup> From a slightly different angle, Jurgen Moltmann informs us, “today, one of the strongest impulses towards the renewal of the Church's theological concept comes from the theology of mission.”<sup>14</sup> Thomas Torrance tells us that “Mission belongs to the nature of the Church,” which Johannes Blauw echoes when he says, “There is no other Church than the Church sent into the world, and there is no other mission than that of the Church of Christ.”<sup>15</sup> So, it stands that Jesus Christ was sent into the world, where he is the head of the Church, and His mission was to save people from their sins, then that is the only mission of the Church today to save them from their sins. The Great Commission commands Christians to go into the entire world and preach Jesus’ gospel, baptizing them in the name of the Father, Son, and the Holy Ghost. From the other side of the question, from the side of ecclesiology, we can also affirm that “the Church cannot be understood rightly except in a perspective which is at once a missionary and eschatological.”

Ecclesiology is the study of the Church. The word Ecclesiology comes from two Greek words meaning "assembly" and "study of," combining to mean "the study of the church." The Church is the assembly of believers who belong to God. Ecclesiology is crucial to understand God’s purpose for believers in the world today. Ecclesiology helps us to understand the role of the Church and our role in the Church. It teaches us about the Church's ordinances, how church leadership is to be chosen and structured, and what the

---

<sup>13</sup> David S. Robinson, “Confessing Race,” 121-139.

<sup>14</sup> Jurgen Moltmann, *The Church in the Power of the Spirit* (Minneapolis, MN: Fortress Press, 1993), 8.

<sup>15</sup> Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (Grand Rapids, MI: Eerdmans, 1974), 121.

Church is to be doing regarding believers (worship and discipleship) and unbelievers (ministry and evangelism). A biblical understanding of Ecclesiology would go a long way to correct many of the common problems in churches today. Above all, we must understand that the Church is the Body of Christ and that each of us has a specific function and role within that body. Ecclesiology is the study of the Christian Church or the Church's doctrinal beliefs, but that is not all.

John Calvin, in his discourse, of schism and Calvin's ecclesiology says speaking of heresy and schism:

It is well known in what sense the fathers used these two terms [heresy and schism] and what sort of distinction they made between heretics and schismatics. They maintained that heresy consists of disagreement about doctrine, and schism consists of the alienation of spirits as, for example, when anyone left the Church because of a grudge he bore, or dislike of the ministers, or inability to get on with others. Even though lousy teaching can only lead to the splitting of the Church, so that heresy is the root and source of schism, and although jealousy or pride is the mother of nearly every heresy, it is, nevertheless, a valuable thing to have this distinction between the two.<sup>16</sup>

Jenkins says,

Thus schisms are to be found either where there are secret animosities, with not a sign of that agreement which there ought to be among believers, or; where conflicting interests are making their presence felt, everyone, thinking his way to be right, and having nothing to do with all that the others say or do. Heresies appear when the evil goes so fast, and so far, that hostility breaks out into the open, and men are quite deliberate about dividing themselves up into conflicting groups.<sup>17</sup>

Jenkins argues, "Calvin's soteriology directs our attention away from the individual, away from our righteousness, our faith, away from what we might call the "religious experience" of the individual who has been justified and who is being

---

<sup>16</sup> Michael Jenkins, "Unintended Consequences Schism and Calvin's Ecclesiology," *Theology Today* 66 (2009): 217-233.

<sup>17</sup> Jenkins, "Unintended Consequences Schism and Calvin's Ecclesiology," 217-233, 221.



sanctified. Calvin wants to focus our attention on Jesus Christ, “the mirror of our sanctification,” in whom alone we can see our humanity in its wholeness.”<sup>18</sup> Referencing Ephesians 1:20, Calvin says:

Christ alone is the mirror in which we can contemplate that which the weakness of the cross obscures in us. When our minds are roused to trust in righteousness, salvation, and glory, let us learn to turn them to Christ. We still lie under the power of death; but He, raised from the dead by heavenly power, has the dominion of life. We struggle under the bondage of sin, and, surrounded by endless miseries, we fight a hard warfare, but He, sitting at the right hand of the Father, obtains the highest government in heaven and earth and triumphs gloriously...For these reasons, it is to our good to transfer our thoughts to Christ, that in Him, as in a mirror, we may see the glorious treasures of Divine grace, and the immeasurable greatness of the power which has not yet been manifested in ourselves.<sup>19</sup>

Another, less critical definition might be that of the Church’s adornment or architecture, but for our purposes here, I want to focus on the primary meaning of the word ecclesiology and why it is crucial.

Moreover, I want to see why biblical scholars see the importance of the Church’s doctrinal beliefs and how these beliefs frame the theology of the Church and study the applications and implications that relate to the Body of Christ, the Church.

This included the church government, the structure, the order, the hierarchy, and the Church’s practices. “Worthy of special comment is Ephesian’s exaltation of the church that goes beyond the already high estimation in Colossians. Even though Colossians had a universal concept of church, half of its four uses of *ekklesia* were to

---

<sup>18</sup> Jenkins, “Unintended Consequences Schism and Calvin’s Ecclesiology,” 217-233.

<sup>19</sup> Jenkins, “Unintended Consequences Schism and Calvin’s Ecclesiology,” 217-233.

local church (4:15,16); there is no such local reference in the nine uses in Ephesians. As in Colossians 1:18,24, the church is Christ's body, and He is the head (Eph 1:22;5:23)."<sup>20</sup>

The Church is not to be a pressure group to influence legislatures or some religious club intended to comfort and assuage people's feelings in trouble. "Christ has been made head over all things (including angelic powers) for the church, and through the church (3:10) the wisdom of God is made manifest to those powers."<sup>21</sup> The unique character of the Church is that it is the Body of Christ. It is calling, therefore, is to declare and demonstrate the life that it inhabits. That is the life of Jesus Christ.

Therefore, the Church is a body whose purpose is to demonstrate and to declare the power of Christ in today's world. "When the people of God come together in the unity of mutual love, they make a powerful team. In Acts 3, we see Peter and John going up to the temple together. A growing church – the church at its best – is a church that walks together in unity and works together as a team. Love promotes unity because it seeks out the common things that bind us together and helps us set aside our petty differences."<sup>22</sup>

As we have already seen, each unit of the body's pattern is to develop and exercise a unique, divinely given gift or gifts. These gifts can be exercised in either of two directions towards the world (life as we live it Monday through Saturday) or toward the Church (among the people of God, Sunday through Saturday). Now, to enable this

---

<sup>20</sup> Raymond E. Brown, *An Introduction to the New Testament*, 1st ed., The Anchor Bible Reference Library (New York, NY: Doubleday, 1997), 625.

<sup>21</sup> Brown, *An Introduction to the New Testament*, 625.

<sup>22</sup> Donald Hilliard, Jr., *Church Growth from an African American Perspective* (Valley Forge, PA: Judson Press, 2006), 142.

work to go on smoothly and effectively, the mind of God has ordained a particular support ministry consisting of four gifts. These are referred to in verse 11, ... some apostles, some prophets, some evangelists, and some pastors and teachers [or, teaching pastors], (Ephesians 4:11 RSV)

As we focus on these gifts' details, intending to understand what this equipment is with which Christ has endowed his body, we must not lose sight of the principal reason for these gifts' manifestation. It is in order that the world might see Jesus Christ at work. It needs to come to grips with Him, but it was never intended that the world should come to church to find Him.

The church should be in the world.<sup>23</sup> It is only thus that the world will understand that Christ is not dead, is not gone. Moreover, it is not inactive. He is not off in some remote place far from the affairs of this world (heaven), and religious people are not trying to struggle on and do the best they can until He comes back again. This is never the divine intent. This is not the New Testament pattern. Christ is alive and has been at work in human society for twenty centuries.

Someone says, "Where?" I do not see Him. What is He doing? Where do you see Jesus Christ at work in our society today? What kind of work is He doing? The answer is, "He is doing exactly what he did in the days of His flesh." The only difference is that He is no longer doing it through one solitary, earthly, physical body. He is doing it now through a corporate, complex body, which exists around the world and permeates and penetrates every level of society.<sup>24</sup>

---

<sup>23</sup> Andrew Arato, "Political Theology and Populism," *Social Research* 80, no. 1 (2013): 143-172.

<sup>24</sup> Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York, NY: Monthly Review Press, 2001), 45.

Nevertheless, it is the same ministry to the same race, under the same conditions, facing the same attitudes and problems as when He was here in the flesh. Now He does it through a different kind of body. We need badly to understand that concept, for that is the Church.

## **Pneumatology**

### *The Role of the Holy Ghost or Holy Spirit*

The term pneumatology “comes from two Greek words, namely, *pneuma* meaning, “wind,” “breath,” or “spirit” and *logos* meaning “word,” or “thing.” As it is used in systematic Christian theology, “pneumatology” refers to the study of the biblical doctrine of the Holy Spirit. This includes such topics as the personality of the Spirit, the deity of the Spirit, and the work of the Spirit throughout Scripture.”<sup>25</sup>

The Church's movement and motion are under the Holy Ghost's direction; the Church is birth out of the Holy Ghost. “The church lives not by savvy, worldly wisdom, and techniques for church growth but rather lives moment by moment, in every time and place, utterly dependent upon the gifts of the Spirit.”<sup>26</sup> To study pneumatology is to ascertain the Holy Ghost's doctrine and work, the third person of the Holy Trinity that enlightens, among other characteristics, the person who would empower in biblical studies in that it helps the believer appreciate the word.

For the Church to understand the Holy Ghost and achieve unity within the Church, leaders of the Church have to agree on the best way to understand who God is

---

<sup>25</sup> The Holy Spirit Bible, s v., “Pneumatology,” The Holy Spirit/Bible.org.

<sup>26</sup> Stanley Hauerwas and William H. Willimon, *The Holy Spirit* (Nashville, TN: Abingdon Press, 2015), ix.

and that the Holy Ghost is merely a life and death issue when it comes to the Church.

While the three persons of the Trinity are distinct in their character and nature, they are not divided. There are some crucial truths in relationship with the Trinity “The Father, the Son and Holy Ghost (Spirit) are distinct Persons. Each person is fully God, and there is only one God.”<sup>27</sup> The leaders should become representatives of the Church, confirming all worship the same God. How can the Church leaders hold the Church together if there is disagreement about reality and God? “When we talk about the Holy Ghost (Spirit), we are talking about God, who is one as Father, Son, and Holy Ghost. The Holy Ghost is more than a personal experience: the Holy Ghost is who God is and what God does as the Trinity, whether we feel it or not.”<sup>28</sup>

When most people speak of the Holy Ghost, they are not speaking of God; they speak of the Trinity: Father, Son, and Holy Ghost, which is the one God. Many times, when you speak of something third on a list, it can seem like the aftermath. Moltmann disapproves of the Nicene Creed's filioque professes that the Holy Ghost proceeds from the Father and the Son; he says, “The Holy Spirit thus proceeds from the Father and is sent by the Son. Between Christ, the recipient of the Spirit, and Christ, the sender of the Spirit, stands God the Father as the eternal origin of the Holy Spirit.”<sup>29</sup>

Therefore, if Jesus himself received the Holy Ghost when he was baptized, and the Holy Ghost raised Him for the dead, Jesus then becomes the sender of the Holy Ghost

---

<sup>27</sup> Nina M. Thompson, *Holy Spirit Gift Activation: Mentoring and Leadership Training to Increase Church Attendance and Godly Commitment In Emerging Adults* (Dayton, OH: United Theological Seminary, 2015), 84.

<sup>28</sup> Hauerwas and Willimon, *The Holy Spirit*, ix - x.

<sup>29</sup> Van Nam Kim, *A Church of Hope: A Study of the Eschatological Ecclesiology of Jurgen Moltmann* (New York, NY: University Press of America, Inc.), 245.

to the Church. So, in the gospel of John 16:7, that says: “If I do not go away, the comforter will not come, but if I go, I will send him to you.” Consequently, in the relationship of his substance, the Holy Ghost derives from the Father. “In terms of the coming of the Holy Spirit on the Church, He is coming according to the will of Jesus: “The origin of his existence is the Father, but the cause of his coming is the Son.”<sup>30</sup> “The Holy Ghost continues the mission of the Son fulfilling his eschatological purpose and direction, pneumatology is not an application nor subordination of Christology, but the two complement and intensify one another.”<sup>31</sup>

Dr. Peter Bellini says, “The Trinity is not a riddle that we cannot understand, nor is it unclear math.” He goes on to say, “The Trinity is the basic grammar and logic of our theology and practice. Three persons are interrelated in a community of holy love, in one divine essence that births and grows all that we are and will be.”<sup>32</sup> So inside of all Christians is found love that connects us to the creator and His Son Jesus Christ, for if you do not have the Holy Ghost, you do not have love.

“The Doctrine of the Trinity and its terminology are credited to Tertullian, a theologian who was the Son of a Roman centurion from North Africa. Tertullian, born around 160 A.D., converted to Christianity in 197 A.D., after receiving an education in literature and theology. He was a staunch defender of the Catholic faith, and in so doing, he invented much of the Trinitarian terminology.”<sup>33</sup>

---

<sup>30</sup> Kim, *A Church of Hope*, 245.

<sup>31</sup> Kim, *A Church of Hope*, 245.

<sup>32</sup> Thompson, *Holy Spirit Gift Activation*, 81.

<sup>33</sup> Thompson, *Holy Spirit Gift Activation*, 83.

“It is in Tertullian’s writings that we first find the Latin word “Trinity” to describe the relationship between the Father, Son, and Holy Ghost, whom he taught were “one God in three persons.” He further explained that the words described God the Father, the Son, and the Holy Ghost as one in “essence, not one in Person.”<sup>34</sup> “The presumption is that the Father creates, the Son redeems, and the Spirit is associated with our feeling that we have had some “experience” that is somehow associated with God or at least a vague feeling that seems to be “spiritual.”<sup>35</sup> “To have had an experience of the Holy Spirit is to have had an experience of something other than yourself.”<sup>36</sup>

### *How is the Holy Ghost (Spirit) Applicable?*

Among Christians today, we can sometimes have difficulty working together in harmony. It is often our differing views on theology and doctrine that can divide us and cause discord. The view of the Holy Spirit is an area that has the potential to cause much division among Christians. Most of our churches focus on Christ and not the Spirit because that is the focus of the apostolic gospel, the New Testament, and the Holy Spirit himself!

Furthermore, in our current environment, The Church has been hampered in her ability to carry out the Gospel mandate because, for so long as the Church has considered her mandate inside the walls. This causes the body to be severely crippled and ineffective

---

<sup>34</sup> Thompson, *Holy Spirit Gift Activation*, 83.

<sup>35</sup> Hauerwas and Willimon, *The Holy Spirit*, 2.

<sup>36</sup> Hauerwas and Willimon, *The Holy Spirit*, 2.

in carrying out her mission during this Pandemic Environment. So then, who is the Holy Spirit?

The Holy Spirit is the third person of the Holy Trinity—God the Spirit. Second Corinthians 3:17-18 refers to the Spirit as “the Lord.” He is just as much God as the Father or the Son and is co-equal and co-eternal with the Father and Son. He possesses intellect (John 14:26), will (1 Corinthians 12:11), and emotions (Ephesians 4:30).

To all Christians, there is much that remains a mystery about the Holy Spirit. Because God is utterly unique, our efforts to explain or fully comprehend Him will inevitably fall short. Some have even bought into wrong views of the Holy Spirit, and specifically the Trinity, because of lousy pneumatology—the study of the Holy Spirit.

A widespread false view of the Trinity that has been around for centuries is known as “modalism” or “Sabellianism.” The Christian Apologetics and Research Ministry say the following about modalism:

Modalism is probably the most common theological error concerning the nature of God. It is a denial of the Trinity, which states that God is a single person who, throughout biblical history, has revealed Himself in three consecutive modes or forms. Thus, God is a single person who first manifested himself in the mode of the Father in Old Testament times. At the incarnation, the mode was the Son. After Jesus’ ascension, the mode is the Holy Spirit. These modes are consecutive and never simultaneous. In other words, the Father, the Son, and the Holy Spirit never all exist at the same time, only one after another. Modalism denies the distinctiveness of the three persons in the Trinity even though it retains the divinity of Christ.<sup>37</sup>

---

<sup>37</sup> Matt Slick, President of the Christian Apologetics & Research Ministry, coined this definition of Modalism in his explanation of Various Heresies that conflict the Church.



Dr. James White, director of Alpha and Omega Ministries, offers the following definition for the Trinity: “Within the one Being that is God, there exist eternally co-equal and co-eternal persons, namely, the Father, the Son, and the Holy Spirit.”<sup>38</sup>

Therefore, for the Holy Spirit to be applicable in the Church, a proper understanding of the Holy Spirit is needed to understand His role in our personal lives and the life of the body. To assume that the Holy Spirit is not God or to take all attention off the Father and the Son to focus on the Spirit's specific workings are both incorrect and unscriptural points of view.

According to McGrath, Augustine was a significant contributor to the development of the Holy Ghost's theology. “He regarded the Holy Ghost as the unifying bond between the Father and the Son, and between God and believers.”<sup>39</sup> “Augustine believed that the Holy Ghost forged bonds of unity between believers, upon which the unity of the church ultimately depended.”<sup>40</sup> Eerdmans Bible Dictionary says,

The Holy Ghost empowers individuals for service. The work of the Holy Ghost focuses on equipping and energizing various individuals for special service or tasks. He empowers artisans like Bezalel for the building of the tabernacle in Exodus 31:3; 35:31. Most often, the Spirit is said to prepare and endow individuals for leadership, filling Joshua with the Spirit of wisdom, preparing judges for Israel, giving Sampson extraordinary strength and power, and guiding kings.<sup>41</sup>

---

<sup>38</sup> James White, "The Father, Son, and Holy Spirit Co-Exist as One Eternal God? North American Division of Seventh-Day Adventists," last modified 2020, <https://www.nadadventist.org/about-our-church/beliefs/one-eternal-god>.

<sup>39</sup> Thompson, *Holy Spirit Gift Activation*, 90.

<sup>40</sup> John Cobb, *Christ in a Pluralist Age*, 231.

<sup>41</sup> A. C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 496-499.

Nina M. Thompson writes as well that; “the task of the Holy Ghost is to lead into God’s truth and within that truth, make God known to humanity.”<sup>42</sup>

The Holy Ghost is to be instrumental in the Christian's life for understanding, revelation, and sanctification. He enables and ignites in individuals God's call and gifts, and how we are perfected and gain the spiritual wisdom necessary to bring the task to completion and finally reconciliation with God. We cannot pray, enjoy, or even be the whole Body of Christ except through the Holy Ghost.

There must be a determination of whether the Holy Ghost is being used for the denomination or the individual. With an understanding that the individual is the one that shows forth the actions of the Holy Ghost. Confirming what God has said, the Holy Spirit assures the believer of the truth of the revelations.

The Scripture says, speaking of the Holy Ghost, that “he will show you things to come.” Jesus says, “I go to prepare a place for you that where I am there, you may also be, but I will not leave you comfortless.

Nevertheless, the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Pauline Theology dictates the purposes of the Holy Ghost. Paul believed that “the Holy Ghost indwells in an individual to enable believers to live a righteous and faithful life by directing them to obedience; provide the stamp of God’s ownership that then bears witness with an individual’s spirit; allow for miracles,

---

<sup>42</sup> Thompson, *Holy Spirit Gift Activation*, 90.

signs, and wonders to occur; activate, pour out and perfect spiritual gifts and talents in an individual for service to God.”<sup>43</sup>

As it relates to the Church, the unity of the body is dependent solely upon its members operating in “the right spirit.” By any means, the Holy Ghost plays a significant developmental role for Christians and can increase God's connection to steer them in the way God has planned for their spiritual.

*The Holy Ghost (Spirit) at Work.*

In the Old Testament, the Holy Ghost performed several different actions. He was active in the creation of the world (Gen. 1:2). He endowed Bezaleel and Aholiab with exceptional craftsmanship skills to build the wilderness tabernacle (Ex. 31:2-11). The Holy Ghost also enabled Moses and the seventy elders of Israel to render wise judgment in the cases brought before them (Num. 11:16-17). The Spirit of God came upon Samson and other judges to aid them in military endeavors to liberate Israel from her oppressors. He also gave messages to Yahweh's prophets, revealing to them God's promises and words of judgment concerning His people.

In the New Testament, the Spirit is God's active in the Son (Luke 1:25). He comes and rests upon Jesus at His baptism, after that empowering Christ's earthly ministry, declaring from Isaiah 61: “The Spirit of Sovereign Lord is on me because the Lord has anointed me.” The Holy Ghost also gives the apostles and other believers boldness to speak the word of God in the face of opposition (Acts 4:31), and He directs the route of Paul and his companions on their missionary journeys (Acts 16:6-7).

---

<sup>43</sup> Barry D. Smith, “The Holy Spirit in Pauline Theology,” *Atlanta Baptist University*, March 27, 2006, <http://www.freerepublic.com/focus/f-religion/1614888/posts>.

Throughout both Testaments, the Holy Ghost inspired the writers of Scripture, giving them God's message to record. In the apostles' case, He stimulated their recollection of Jesus' teachings and His earthly ministry's events, preserving those memories from error. As the divine author of Scripture, the Spirit now aids believers in the interpretation of Scripture and its application to current contexts.

In the process of salvation, the Spirit brings about conviction, causing people to recognize their sin and state of separation from God. This frequently occurs through the reading or preaching of the Spirit-inspired Scriptures. When a person repents of sin and places his or her trust in Christ, the Spirit regenerates that person, producing the new birth in the individual (John 3:5-8). In the ongoing process of sanctification, the Holy Ghost continually sets the believer apart from sin in principle and increasingly delivers him or her from sin, in fact, by enabling the believer to resist temptation.

### **Practical Theology**

Practical theology is an academic discipline that examines and reflects on religious practices to understand the theology enacted in those practices. Consider how theological theory and religious practices can be more fully aligned, changed, or improved. Practical theology and systematic theology are two different theological studies, shown in the concept of praxis.

Practical theology is something that is done daily, how to handle ministry on a regular base. Practice meeting with the needs of people in the community, developing a strong youth ministry, and instituting a ministry for those who are incarcerated. What is the methodology when it comes to ministry based on church theology? It pertains to how

the sick are taken care of, how the homeless are being attended to, how to address orphans, establishing healthy marriages, preventing divorces, and looking after senior members. What is being done for social justice? and how are the marginalized being addressed in ministry?

William S. Crowdy, the founder of the Church of God and Saints of Christ, established a daughter quorum organized on June 26, 1898. The first group that he set up was called the “Daughters Auxiliary” where committees within this Auxiliary takes care of the needs of the members, community and all the categories mentioned beforehand. Crowdy used this Auxiliary as one means of keeping the pastors and members up to date with the affairs of the church. It also helped the Church to grow, and it helped Crowdy to travel and spread the gospel.

The Sick Committee is one of many committees within the Daughters Auxiliary that is the first point of contact from the membership when they are sick, and the committee reports to the pastor, as stated in James 5:14. These and other committees are needed for the structure and strength of the church, and the connection to the community. In this context many are struggling to keep food on their tables, to keep jobs when they are being lost, and when the economy is being hit hard on every side. Practical theology is necessary for the core of this thesis.

At the time of this doctoral thesis, a global pandemic has spread throughout the world, called the Corona Virus (COVID-19), and has caused turmoil closing down the systems throughout the country, and therefore has paralyzed not only the economic structure but the Church as well. The Church has now been forced to take ministry outside the four walls to the world and preach the gospel of Jesus Christ. This pandemic

has a reason for some churches to go outside the box of their norm and create ways to communicate with members and non-members.

The Church must reinvent itself to capture the quintessence and the meaning of how to do Church another way. Churches are now hosting worship services on social media, i.e., YouTube, Zoom, Facebook, and others, which have, in some cases, demobilized many churches that are not comfortable with bringing people into their space of worship. For this cause, pastors must pastor differently, teach, and counsel outside of the box. Many pastors are now preaching and teaching to empty churches, or at the very least ten people in the building.

Some members are not comfortable with not being in the actual building pastors, and leaders must develop another approach in their leadership skills to capture the attention of its members during this time. Bible studies are now being taught on social media, teaching and counseling have done from social distancing and wearing a facemask.

This pandemic should cause the Church of God to propel itself into a distinctive commitment, a stronger faith, and a more Holy spiritual calling to raise a new standard pleasing to God where individual lives will experience salvation, justification, spiritual gifts, and a spiritual awaking to become eagerly committed to work and focus within the move of God. When recognizing the Holy Ghost could be the definitive consolation that reconciles, reestablishes, and rebuilds preaching, teaching, and counseling.

## CHAPTER FIVE

### INTERDISCIPLINARY FOUNDATIONS

#### Introduction

With the various crises occurring in and around the country in unprecedented ways—fires on the west coast, hurricanes to the south and east (after exhausting the English alphabets, currently on the fourth letter of the Greek alphabets Delta), Covid-19, global warming, and climate change, white supremacist and systemic racism and vile politics in the White House, Black Lives Matter<sup>1</sup> protests around the world and so on—people expect and require their leaders to lead from their center and encouraging them not to isolate themselves (Jeremiah 29).<sup>2</sup> Christian leaders need to be aware of the psychological and sociological state and circumstances facing their congregation.<sup>3</sup> This should be a collaborative effort in that “No one, I mean not one established writer, not one academic, not one preacher, not one crusader for the right and for religion, not one defender of the human person”<sup>4</sup> can do this work alone.

---

<sup>1</sup> Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York, NY: Monthly Review Press, 2001), 39.

<sup>2</sup> Lorna Butson, “A Power to Do Justice: Jurisdiction, English Literature and the Rise of Common Law, 1509-1625,” *Law and Literature* 22, no. 3 (2010): 518, 520.

<sup>3</sup> Resmaa Menakem, *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*, Illustrated edition (Las Vegas, NV: Central Recovery Press, 2017), 33.

<sup>4</sup> Césaire, *Discourse on Colonialism*, 39.

The object of this interdisciplinary foundation seeks (1) to identify the interdisciplinary theories that prove relevant and suitable for the context site; (2) to develop the rationale for this interdisciplinary foundation when situated within the other foundations, which include historical, biblical, and theological foundations;<sup>5</sup> and, (3) to demonstrate examples of how two interdisciplinary theories can integrate with the other foundations that also can be integrated and provide a solution for this project.<sup>6</sup>

These objectives are crucial for this project because leaders need to lead in and outside the church, and they must learn to lead without a brick-and-mortar building, within a virtual world to minister to their congregations.<sup>7</sup> As the church needs to move outside of its walls or out of the saltshaker into the world equally, the individual must move outside of him and herself to employ God's gifts for the body's edification.

Moreover, the leaders' integrity and giftedness remain one of the surest ways to reach the finish line for the church's mission and vision or denomination. Furthermore, the leaders should also have a sociological perspective to ascertain how individuals work on a group and ministry basis.

The plan of this work will address (1) the interdisciplinary foundations that could pertain to this project, (2) the rationale for choosing the two interdisciplinary theories: psychological (particularly in the area of trauma and burnout) and sociological theory

---

<sup>5</sup> Roger Boase, "Love, Religion and Politics in Fifteenth-Century Spain," *Islam & Christian Muslim Relations* 10, no. 3 (1999): 394.

<sup>6</sup> Boase, "Love, Religion and Politics in Fifteenth-Century Spain," 394.

<sup>7</sup> Dewey M. Clayton, "Black Lives Matter and the Civil Rights Movement: A Comparative Analysis of Two Social Movements in the United States," *Journal of Black Studies Thousand Oaks* 49, no. 5 (July 2018): 448–480.



(particularly in the area of group dynamics and interpersonal communication), where each theory will be examined with historical, biblical, and theological foundations, and (3) a conclusion that addresses the relevance and the suitability of the interdisciplinary foundations—psychological and sociological theories—toward providing a model for leading amid trying and turbulent times during this COVID-19 Pandemic.<sup>8</sup>

### **Interdisciplinary Foundation and Theory**

Initially, I considered employing for my interdisciplinary foundation theories from cultural and political criticism because these areas would be encountered when confronting situations and circumstances outside the church. However, these two theories would address areas outside the church and neglect a religious or spiritual dimension. Thus, my rationale for choosing the two interdisciplinary theories: psychological (particularly in the area of trauma and burnout) and sociological theory (particularly in the area of group dynamics and interpersonal communication), where each theory will be examined with historical, biblical, and theological foundations, was because, for far too long have leaders focused on the overall social and have neglected the individual's dominating and passive-aggressive behavior, resulting in conflicts and schisms in the church and families within it.<sup>9</sup> Though the cultural and political theories would not be

---

<sup>8</sup> James H. Cone, *A Black Theology of Liberation - Fortieth Anniversary Edition - Kindle Edition*, [https://www.amazon.com/Black-Theology-Liberation-Fortieth-Anniversary-ebook/dp/B005XBUH36/ref=sr\\_1\\_1?ie=UTF8&qid=1541284069&sr=8-1&keywords=james+cone+black+theology+of+liberation](https://www.amazon.com/Black-Theology-Liberation-Fortieth-Anniversary-ebook/dp/B005XBUH36/ref=sr_1_1?ie=UTF8&qid=1541284069&sr=8-1&keywords=james+cone+black+theology+of+liberation).

<sup>9</sup> Sandra A. Carey et al., "Secondary Traumatic Stress in Multi-Disciplinary Teams Caring for Heart and Lung Transplant Patients," *Traumatology* (February 28, 2019).

suitable for this project initially, these theories will be considered within another project beyond the current one.<sup>10</sup>

The converse can also be true, where the focus rests on individual sins or wrongdoing or personal failures and plights of an individual, instead of focusing on the bigger picture, someplace their attention on other targets.<sup>11</sup> Gifts are in force to identify areas of essentials and employed to enhance the whole's growth for the church's mission and vision of building up Christ's body for the ministry's work.<sup>12</sup> The focus must be both/and rather than either/or; in other words, the church cannot afford to focus only on individual behavior, but they must also consider the overall group dynamics to grow a healthy and vibrant fellowship. "It's not enough to tell people to be like Christ. You have to break it down and make it something realistic to pursue and practice."<sup>13</sup>

In what follows, I will address the interdisciplinary foundations that pertain to this project; here, I will depict these theories in terms of psychological and sociological theory in conversation with historical, biblical, and theological foundations.<sup>14</sup>

---

<sup>10</sup> Margaret Farley, "Just Love: A Framework for Christian Sexual Ethics," *American Academy of Religion Journal of the American Academy of Religion* 77, no. 3 (2009): 751–755.

<sup>11</sup> Brad Church, *The Stranger's Conflict: Waging the War Within - Kindle Edition* [https://www.amazon.com/Strangers-Conflict-Waging-War-Within-ebook/dp/B073PDM8J4/ref=sr\\_1\\_20?s=digital-text&ie=UTF8&qid=1522849149&sr=1-20&keywords=church+conflict](https://www.amazon.com/Strangers-Conflict-Waging-War-Within-ebook/dp/B073PDM8J4/ref=sr_1_20?s=digital-text&ie=UTF8&qid=1522849149&sr=1-20&keywords=church+conflict).

<sup>12</sup> Church, *The Stranger's Conflict*.

<sup>13</sup> Gary S. Comer and J. R. Woodward, *ReMission: Rethinking How Church Leaders Create Movement* (New Kensington, 20).

<sup>14</sup> Comer and Woodward, *ReMission: Rethinking How Church Leaders Create Movement*, 197.

### Psychological Theory and Historical Foundation

Concerning how the psychological theory enhances this project's historical understanding, the psychological theory focuses on the individual's behaviors, thoughts, and actions and seeks to understand how one's background can influence leadership style and interpersonal communication.<sup>15</sup> It also seeks to understand why individuals behave in moral, amoral, and immoral ways. From this perspective, all individuals are human and make mistakes, but this constitution should not be guided by a leader who seeks to pursue selfish and egotistical aims over their God-given ministries' needs.<sup>16</sup>

By creating these two foundations, psychological and historical, the leader can become more cognizant of how one informs the other. History happens because of the motives and motivations of leaders who seek to empower or hamper the development and direction of their followers.<sup>17</sup> Psychological insights into leaders' behavior inform the course of history in the causation of events that influence interactions and interpretations of historical moments. Movements occur because of a leader's charisma than character, causing institutions to stand the test of time or fall into the eyes and destruction. In short, the leader's emotional and spiritual development matters. In *The Psychology of Human Leadership: How to Develop Charisma and Authority*, Michael Paschen and Erich

Dihsmaier comment:

---

<sup>15</sup> Rosemary S. Caffarella and Bruce G. Barnett, "Teaching Doctoral Students to Become Scholarly Writers: The Importance of Giving and Receiving Critiques," *Studies in Higher Education* 25, no. 1 (March 2000): 39–52.

<sup>16</sup> Cornelia Măirean, "Emotion Regulation Strategies, Secondary Traumatic Stress, and Compassion Satisfaction in Healthcare Providers," *The Journal of Psychology* 150, no. 8 (November 16, 2016): 961–975.

<sup>17</sup> Kevin G. Corley and Dennis A. Gioia, "Building Theory About Theory Building: What Constitutes a Theoretical Contribution?," *Academy of Management Review* 36, no. 1 (January 2011): 12–32.

The book seamlessly links fundamental insights and practical approaches to address the most important leadership problems and challenges. Each of the 11 chapters takes a close look at a specific leadership aspect and explains how to develop personal leadership qualities, such as charisma, the ability to motivate others, assertiveness, and how to overcome crises and conflicts to create new structures. Ethical questions and possible negative developments in connection with leadership and power are also examined. Unlike conventional leadership manuals, this book on leadership goes beyond the standard ‘recipes’ and models by providing clear trains of thought as well as a psychological and philosophical basis, and by focusing on major achievements in terms of leadership, it creates a more profound understanding and holistic view of the subject of leadership, while promoting a genuine fascination for it.<sup>18</sup>

From a psychological perspective, William Saunders Crowdy represents a charismatic and spiritual leader who founded a religious movement during slavery that exemplifies a pure and powerful statement for the true church’s integrity and compassion.<sup>19</sup> As the founder of the Church of God and Saints of Christ, he persuaded his followers to seek spiritual and religious formation in the seven keys, which are (1) repentance of sin, (2) baptism by being submerged into water upon confession of faith, (3) receive unleavened bread and water from crisis body and blood, (4) foot washing by elders, (5) keeping the ten commandments, (6) being breathed upon and saluted with the holy kiss, and (7) praying according to Matthew 6:9-13.

The seven keys provide the membership criteria and the seven keys and represent behavior prescriptions for personal and spiritual development and empowerment. These keys also inform founder William S. Crowdy’s thoughts and actions and inform members of the movement’s behavior and practices.

---

<sup>18</sup> Michael Paschen and Erich Dihsmäier, *The Psychology of Human Leadership: How to Develop Charisma and Authority* (Heidelberg, Germany: Springer, 2014), 4.

<sup>19</sup> Anthony L. Back, Paul F. Deignan, and Patricia A. Potter, “Compassion, Compassion Fatigue, and Burnout: Key Insights for Oncology Professionals,” *American Society of Clinical Oncology Educational Book. American Society of Clinical Oncology. Meeting* (2014): 454-459.

As such, for William S. Crowdy, this charismatic movement's integrity and success rely on the psychological insights of the seven keys. Additionally, the movement was based on Jewish traditions that included the Sabbath celebration on Saturday, adhering to all 613 laws of the Torah, and observations of all Jewish Holidays. These traditions ensure that the movement's adherence would develop and practice these disciplines for holy and sanctified lives. Thus, William S. Crowdy was not only concerned with his own personal and spiritual integrity and empowerment, but it was also focused on the same for his followers.

### **Psychological Theory and Biblical Foundation**

Regarding psychological theory and biblical foundation, reading and interpreting text can be enhanced with psychological theory. Psychological theory aids the reader to understand and makes sense of the characters' actions, thoughts, and behavior in the text. This theory provides various ways to highlight the nuances in the text related to characters because they come in all forms, e.g., flat and round, protagonist and antagonist, those that advance the narrative, and those that seek to overcome whatever complications that they may face. In "Empowerment in a Religious Setting," Kenneth I. Maton and Julian Rappaport argue:

This study examines the correlates and contexts of empowerment among members of a Christian, nondenominational religious setting. The research approach combines participant-observation and measurement development methodology to capture the empowering aspects of religious experience in a form which lends itself to quantitative analysis, without excessive loss of the phenomenological meaning of that experience. The criterion of empowerment is progress toward a salient goal of members-interpersonal behavior change in the direction of group ideals (i.e., in the direction of becoming more like Jesus). Present and retrospective past measurement of perceived interpersonal behavior yielded eight predictor variables from member peer, self-report, and interviewer

sources. These variables include religious orientation, locus of control, spiritual experience, group involvement, and religious history. The relationship of the predictors to interpersonal behavior change was assessed in canonical correlation analyses. Results from multiple data sources find that those seen by themselves and by others as empowered are committed to a relationship with God and with others in the setting. They may be described, in part, as experiencing a 'psychological sense of community.' In addition, they report a life crisis prior to joining the setting and a sense that God is in control of the events of their life. Follow-up data, three years later, finds a relationship between commitment and life satisfaction. Two years of participant-observation provide hypotheses, consistent with several psychological theories, for suggesting salient setting variables which provide a context for understanding the results.<sup>20</sup>

The psychological theory highlights why characters behave in specific ways, and characters develop various intentions and motivations, resulting in strange and peculiar behavior that other theories may have difficulties deciphering. Even though biblical text occurred centuries ago, psychological theory can understand why individuals act and make confident decisions.

In Ephesians 4:1-16, Paul addresses the idea of unity in the body of Christ. He says, "I, therefore, the prisoner for the Lord, urge you to live worthy of the calling with which you have been called, with all humility and gentleness, with patience, bearing one another in love, making every effort to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

Here, Paul refers to the need to strive to keep the peace united in the body. To accomplish this feat, Paul understood that individuals need to draw upon their inner resources to make this unity happen. From a psychological perspective, Paul seeks to have individuals equipped to confront their desires and intentions for the whole's good. In other words,

---

<sup>20</sup> Kenneth I. Maton and Julian Rappaport, "Empowerment in a Religious Setting," *Prevention in Human Services* 3, no. 2-3 (May 7, 1984): 37-72.

individuals in the body need to check their demons or sin so that the body can achieve the goal of unity in the body of Christ.

Further, Paul knew that for Christians to achieve unity, they needed assistance from God's Spirit. Paul notes, "But to each one of us grace was given according to the measure of the gift of Christ" (Eph. 4:7).

Here, Paul acknowledges that individuals require God's grace, which was bestowed on all of them, to purify their desires, intentions, and ultimately their behavior for the good of the whole. This grace was a gift to underserved and unmerited individuals and provided each one of them with the necessary tools to overcome whatever they faced so that there would be no division in the body of Christ.

In v. 11, Paul focuses on the leaders in the body so that they too could seek to bring unity in the body with the grace of Christ. He comments, "It was he who gave some apostles, some prophets, some evangelists, and some pastors and teachers, to equip the saints for the work of the ministry, that is, to build up the body of Christ until we all attain to the unity of the faith and the knowledge of the Son of God—a mature person, attaining to the measure of Christ's full stature" (Eph. 4:11-13).

From a psychological perspective, Paul understood that immature and underdeveloped individuals in the body sought their interests and goals contrary to God's will and purpose. These immature folks caused division and chaos because they lacked the necessary interpersonal skills and tools to become one in Christ. Paul realized that for Christians to obtain unity in the body of Christ, there was a need for them to focus on the overall health and wellbeing of the body and not on their selfish interests and desires. This behavior would only lead to increased strife and division.

Paul continues to stress unity in v. 14, where he states, “So we are no longer to be children, tossed back and forth by waves and carried about by every wind of teaching by the trickery of people who craftily carry out their deceitful schemes.” Paul knew that one of the greatest threats to unity came from false teachers who sought to deceive others into their devious nets of strife and division. John Maxwell reflects:

Why do some people achieve great personal success yet never succeed in building a business or making an impact in their organization? ... The greatest leadership principle that I have ever learned in over twenty-five years of leadership, ... is that those closest to the leader will determine the success level of that leader. It’s not enough for a leader to have vision, energy, drive, and conviction. If you want to see your dream come to fruition, you must learn how to develop the leaders around you. Whether you’re the leader of a non-profit organization, small business, or Fortune 500 company, developing the leaders around you can help you to take others to the limits of their potential and your organization to a whole new level.<sup>21</sup>

As such, Paul warns and confronts these deceivers along with their tactics because, in the end, the unity of the body of Christ was at stake and in jeopardy.<sup>22</sup> In v. 16, Paul concludes, “From him, the whole body grows, fitted and held together through every supporting ligament. As each one does its part, the body grows in love.” In this, Paul believes that unity involves everyone doing their part to achieve unity and love in the body. David A. Statt, in *Using Psychology in Management Training: The Psychological Foundations of Management Skills*, explains:

Many of the fundamental principles of psychology form the basis for management training. Using *Psychology in Management Training* aims to give trainers and student trainers a grounding in the ideas and research findings that are most relevant to their work. Three major areas are explored from a management training perspective and illustrated with examples the individual psychological processes of learning, personality and motivation which are at the heart of most

---

<sup>21</sup> John C. Maxwell, *Developing the Leaders Around You*, 1 edition (Nashville, TN: Nelson Business, 2005), 2.

<sup>22</sup> See, e.g., Ana Guinote and Theresa K. Vescio, *The Social Psychology of Power* (New York, NY: Guilford Publications, 2010), 3.



management training courses the social psychological processes of group dynamics, leadership and stress which all arise from the interaction of people at work the psychology of the actual training experience including the crucial training skill of communication and what is needed to meet organisational training needs.<sup>23</sup>

Thus, for there to be growth in the body, there must be a unity that ultimately leads to love, which is the goal to bring about not division and strife but God's mission and purpose of unity and love in the body of Christ.

### **Psychological Theory and Theological Foundation**

Psychological theory can enhance one's understanding of the various theological categories because, for the most part, these categories focus on and address group dynamics rather than individual self-attainment. For example, on the one hand, categories such as ecclesiology, pneumatology, and praxis address the church, the Holy Spirit's role and function in the church's ministry, and praxis, which concern theological reflection and action, respectively.

On the other hand, with psychological theory, one can also focus mainly on individuals' role in theologically reflecting on biblical texts and the resulting actions based on and directed toward the texts that inform individuals' actions, thoughts, and behaviors. Thus, psychological theory can inform a particular nuance of these categories personally by shining a spotlight on the constructive participation of individuals' performance in the whole context, which will be discussed and addressed below in the treatment of sociological theory.

---

<sup>23</sup> David A. Statt, *Using Psychology in Management Training: The Psychological Foundations of Management Skills* (London, UK: Taylor & Francis Group, 2000), 7.

First, regarding the theological category of ecclesiology, psychological theory concerns the parts that constitute the whole. Often, leaders overlook the stress in their treatment of the whole, but psychological theory pertains to how individuals perform in the church's broader context.

Rather than concentrating on how the church operates in communities of faith, this theory can isolate the behavior of "bad" and "good" apples in the church to determine how to move forward towards a perfect union of believers who may hamper or advance the individual in reaching the growth and development of the church.

In this instance, psychological theory can suggest ways in which the thoughts, desires, and intentions of believers can enhance or deter the mission and purpose of the growth and unity of the body by displaying traits that are contrary to the fruits of the Spirit and this way drive away new and immature members of the body of Christ.

Second, regarding pneumatology, psychological theory can point out that the Holy Spirit's role and function are to deal with the Holy Spirit's work in the individual's life as it refers to incorporating the various voices in the fellowship.

It must be kept in mind that believers must understand that the Spirit works both on an individual and group basis, where the individuals' perspectives may be better grasped as it pertains to the Holy Spirit's work and activity on the whole congregation. This work would assure the individual that their plights and problems are reflected and addressed so that the individual is not lost while dealing with the necessities of Christ's body.

Third, concerning praxis, which is the Greek title of the Book of the Acts of the Apostles, psychological theory can provide both the theological reflections and actions by

focusing on individuals doing this work and in their assessments of the biblical text that will lead hopefully to the constructive applications that result from and arises out of each individual's theological reflection. Furthermore, psychological theory can help identify tenants or praxis elements to ascertain who might be preventing the believer from obtaining the holistic development necessary for unity and love.

### **Sociological Theory and Historical Foundation**

The sociological theory explains how groups and institutions like denominations and other communities of faith function in the larger society. It provides ways to determine the social conflicts and issues that are destructive of group dynamics principles. In *The Social Psychology of Power*, Ana Guinote and Theresa K. Vescio note:

Addressing an issue of central concern in social life, this authoritative book examines how having or lacking power influences the way individuals and groups think, feel, and act. Leading international experts comprehensively review classic and contemporary research with an eye toward bridging gaps across theories and levels of analysis. Compelling topics include the evolutionary bases of power; its effects on physiological processes, cognitive abilities, and health; what sorts of people are given power; when, how, and whom power corrupts; and power dynamics in gender, social class, and ethnic relations. The integrative concluding chapter presents a cogent agenda for future research.<sup>24</sup>

For example, while William S. Crowdy was concerned with his piety and personal and spiritual development, he also sought the institution of slavery, principles, and religious practices that would ensure the health of the Church of God Saints of Christ movement.

Further, William S. Crowdy anticipated what the church and the saints would need to stay true to the faith while battling situations and concerns that would threaten the

---

<sup>24</sup> Ana Guinote and Theresa K. Vescio, *The Social Psychology of Power* (New York, NY: Guilford Publications, 2010), 5.

church's development and determination. In other words, he was prophetically protecting his followers from the vicissitudes of life in a hostile world. This prophetic vision is why he instituted the Seven Keys and Jewish practices and holidays, which would serve as a buffer against divisions and schism within the denomination.

### **Sociological Theory and Biblical Foundation**

Sociological theory is indispensable in studying the world of the Bible in that it seeks to offer insights into how groups interact within themselves and within larger groups. The necessity of viewing groups within biblical texts becomes evident when one desires to comprehend group dynamics and function. The sociological theory provides nuances of how cultural values and voices intersect with societal norms and laws. John J. Pilch and Bruce J. Malina, in *Handbook of Biblical Social Values*, expound:

Values are culturally specific. This handbook explains select biblical social values in their Mediterranean cultural contexts. Some examples of values are altruism, freedom, family-centeredness, obedience, parenting, and power. Though the English words for the values described here would be familiar to readers (e.g., altruism), the meanings of such words differ between cultures. In the Mediterranean world, for instance, altruism is a duty incumbent upon anyone who has surplus. It is interpersonal and group specific. In the West, especially in the United States, altruism is impersonal and universally oriented generosity that operates in a highly organized context. This handbook not only presents the Mediterranean meanings of these value words but also contrasts those meanings with Western ones.<sup>25</sup>

In Ephesians 4:1-16, Paul addresses several groups within the church at Ephesus and the church. He mentions prophets, evangelists, and pastors, and teachers within the context of

---

<sup>25</sup> John J. Pilch and Bruce J. Malina, *Handbook of Biblical Social Values*, 3rd edition, Matrix: The Bible in Mediterranean Context (Eugene, OR: Cascade Books, 2016), 8.

the church. He notes how each group is gifted for the office in which they serve.<sup>26</sup>

Moreover, he highlights the roles and functions that would edify the body of Christ.

Malina and Pilch, in *Social-Science Commentary on the Deutero-Pauline Letters*,

comment:

The Social-Science Commentary series pioneers an alternative commentary genre, providing in this volume the text of the deutero-Pauline letters and cultural notes on them. The Social-Science Commentary on the deutero-Pauline Letters provides essential “reading scenarios” on specific cultural phenomena in these letters, including forgery, normative conflict, paideia (training), and Household Codes. This volume gives key insights into the social world in which Paul’s legacy took form and highlights the transformation of the memory of Paul in early Christianity as reflecting the concerns and interest of communities after Paul’s death.<sup>27</sup>

### **Sociological Theory and Theological Foundation**

The sociological theory provides apt tools for engaging theological categories. It highlights how these categories—ecclesiology, pneumatology, and praxis—function within the context of groups and the church. This theory could offer insights into how these theological categories can enhance groups’ constructive development within the church and leadership institutions.<sup>28</sup> For instance, a sociological theory could highlight the dynamics within a particular church regarding ecclesiology—among which there are

---

<sup>26</sup> See, e.g., Mark S. Walton and William Ury, *Generating Buy-In: Mastering the Language of Leadership* (Saranac Lake, NY: AMACOM, 2003), 96.

<sup>27</sup> Bruce J. Malina and John J. Pilch. *Social-Science Commentary on the Deutero-Pauline Letters* (Minneapolis, MN: Augsburg Fortress Publishers, 2013), 6.

<sup>28</sup> See, e.g., Ashley Weinberg, *The Psychology of Politicians* (Cambridge, UK: Cambridge University Press, 2011), 112.

many auxiliaries and ministries—within other churches. From the forward to *Good Leaders Ask Great Questions*, the reviewer notes:

John Maxwell, America's #1 leadership authority, has mastered the art of asking questions, using them to learn and grow, connect with people, challenge himself, improve his team, and develop better ideas. Questions have literally changed Maxwell's life. In *Good Leaders Ask Great Questions*, he shows how they can change yours, teaching why questions are so important, what questions you should ask yourself as a leader, and what questions you should be asking your team. Maxwell also opened the floodgates and invited people from around the world to ask him any leadership question. He answers seventy of them--the best of the best--including... What are the top skills required to lead people through difficult times? How do I get started in leadership? How do I motivate an unmotivated person? How can I succeed working under poor leadership? When is the right time for a successful leader to move on to a new position? How do you move people into your inner circle? No matter whether you are a seasoned leader at the top of your game or a newcomer wanting to take the first steps into leadership, this book will change the way you look at questions and improve your leadership life.<sup>29</sup>

Further, sociological theory and theological foundation provide a framework for assessing the strengths and weaknesses of the leader in terms of society and the theological traditions of the church. The theological traditions of the church require correspondence with the society at large in order to remain relevant. Without such, the church will continue to die as it relates to reaching the world for God.

Moreover, society needs to be challenged by the church to keep moral and ethical standards as a mirror of the will and purpose of God. Together, these two disciplines serve as a balance to transform the church and society through competent and visionary leaders.

---

<sup>29</sup> John C. Maxwell, *Good Leaders Ask Great Questions: Your Foundation for Successful Leadership*, Concentrated Knowledge for the Busy Executive (Kennett Square, PA: Center Street, 2015), ix.

## Conclusion

The object of this interdisciplinary foundation demonstrates: (1) identifying the interdisciplinary theories that are relevant and suitable for the context site; (2) developing the rationale for this interdisciplinary foundation when situated within the other foundations, which included historical, biblical, and theological foundations; and, (3) to provide examples of how two interdisciplinary theories can integrate with the other foundations that also can be integrated and provide a solution for this project.

This section has demonstrated that using theory in this project will only enhance the project's focus and purpose. Viewing the biblical, theological, and historical foundations in light of sociological and psychological theory provides another avenue for the efficient and effective development of moral and ethical leadership in the church and society. Bob Whitesel posits:

These objectives are crucial for this project because leaders need to lead in and outside the church, and they must learn to lead without a brick-and-mortar building within a virtual world to minister to their congregations. As the church needs to move outside of its walls or out of the saltshaker into the world equally, the individual must move outside of him and herself to employ God's gifts for the body's edification. When the body of Christ is edified, the church can fulfill its God's given mission to the world.

Generational differences are nothing new in the church. There have always been groups and subgroups within a congregation, divided according to age. Yet, with the possible exception of their educational programs, congregations have generally practiced a 'one-size-fits-all' approach to ministry and worship. Whichever group is dominant – generally the older members, although it can be the younger – sets the tone for musical styles, preaching emphases, and outreach focus. Frequently the non-dominant groups grow restless and dissatisfied, leaving the church to find better opportunities of service and worship elsewhere. The result is often stagnation and decline. Bob Whitesel and Kent R. Hunter wrote this book to provide congregations with a clear understanding of the problems caused by generation gaps as well as to offer ideas for transforming the church into a healthy, growing, tri-generational structure; Key Features: Author recognition; Addresses a very timely issue in a creative way; Offers a specific strategy for implementation in local churches. Key Benefits: Readers will gain an

understanding of the major differences between the three major age/generational groups in most congregations; Readers will be offered a specific and practical seven-step strategy for developing a healthy tri-generational church; Readers will find ways to not only live in peace within the household of faith but to minister more effectively to community and world.<sup>30</sup>

The church must work towards this end because this is why Christ Jesus came into the world. Moreover, the leaders' integrity and giftedness remain one of the surest ways to reach the finish line for the church's mission and vision or denomination.

To be a wise Master Builder, you need to be a kingdom leader. And to lead in the kingdom and walk-in kingdom authority, you need to know how to use the keys to the kingdom that Jesus gave us. The Lord disclosed to me what I would consider to be the 'key of keys' for kingdom leadership. He said, 'If My leaders want to walk in the authority of the Lion, they need to walk in the meekness of the Lamb.'<sup>31</sup>

Furthermore, the leaders should also have a sociological perspective to ascertain how individuals work on a group and ministry basis.

The article discusses the literature on theoretical contributions to management science. Primary distinctions are drawn in terms of originality and utility. An argument is presented that the more forecasting ability a theory has, the broader its scope will be in terms of utility. The importance of improving the adaptive capacities of organizations and society more generally is noted. The various types of utility that management theories can communicate, and the significance of scholarly citations of such work, are also addressed.<sup>32</sup>

When leaders know their personality assessments, they are better able to address the

---

<sup>30</sup> Bob Whitesel, *A House Divided: Bridging the Generation Gap in Your Church* (Nashville, TN: Abingdon Press, 2001), 20.

<sup>31</sup> Tavalacci and Bane, *Kingdom Master Builders*, 7.

<sup>32</sup> Corley and Gioia, "Building Theory About Theory Building," 50.



concerns and conflicts in the church. Leaders need to understand how to work with the membership to develop their personalities towards a common goal and purpose.<sup>33</sup>

The plan of this work addressed: (1) the interdisciplinary foundations that pertain to this project; (2) the rationale for choosing the two interdisciplinary theories: psychological (particularly in the area of trauma and burnout) and sociological theory (particularly in the area of group dynamics and interpersonal communication), where each theory was examined with historical, biblical, and theological foundations; and (3) this interdisciplinary foundation addresses the relevance and the suitability of the interdisciplinary theories – psychological and sociological theories – toward providing a model for leading amid trying and turbulent times during this COVID-19 Pandemic.

---

<sup>33</sup> Wesley E. Donahue, “Building Leadership Competence: A Competency-Based Approach to Building Leadership Ability (9781980818830), [https://www.amazon.com/Building-Leadership-Competence-Competency-Based-Approach/dp/1980818835/ref=sr\\_1\\_10\\_sspa?crd=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307842&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-10-spons&psc=1&spLa=ZW5jcnlwdGVkUXVhbGlmaWVyPUEwUjFONjk1NlVSSk9BjMvY3J5cHRlZEIkPUEwMzY4MzlyMlowUk5ZNFdHN1M3OSZlbnNyeXB0ZWRBZEIkPUEwMDM3NDEzMk5TVU0yQVgyRDJMSSZ3aWRnZXROYW1lPXNwX210ZiZhY3Rpb249Y2xpY2tSZWRpcmVjdCZkb05vdExvZ0NsaWNrPXRydWU=](https://www.amazon.com/Building-Leadership-Competence-Competency-Based-Approach/dp/1980818835/ref=sr_1_10_sspa?crd=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307842&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-10-spons&psc=1&spLa=ZW5jcnlwdGVkUXVhbGlmaWVyPUEwUjFONjk1NlVSSk9BjMvY3J5cHRlZEIkPUEwMzY4MzlyMlowUk5ZNFdHN1M3OSZlbnNyeXB0ZWRBZEIkPUEwMDM3NDEzMk5TVU0yQVgyRDJMSSZ3aWRnZXROYW1lPXNwX210ZiZhY3Rpb249Y2xpY2tSZWRpcmVjdCZkb05vdExvZ0NsaWNrPXRydWU=).

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Introduction**

In order for church leaders and those in leadership to be effective in ministry, they must be able to rightly divide the Word of truth, equip the saints, evangelize the sinner, and exalt the savior for service to create a transformation of unity, healing, and reconciliation among church leaders and ministers holistically, then it becomes vitally important, no imperative, that they become a student of formal religious training. Religious training has proven to be effective as it has aided many pastors and church leaders to serve their congregants better. Seeing that many pastors and lay leaders are lacking but have an overwhelming love for the body of Christ, it is my goal to show the benefits of being exposed to such training.

Can leaders be made, or are they born? This is the most basic and most often-asked question about leadership. The saying that leaders are born and not made is a maxim that focuses on the great controversy. After hearing that refrain for many years, it has met unquestioned, unchallenged, and most of all, undeveloped response.

Moreover, in pursuit of my strong desire and great passion for successful and effective leadership within these problem areas, I am led to create a training model for ministry intended to help to educate, enhance, encourage as well as strengthen leaders and leadership.

This training model for leaders and leadership will support leaders and those in leadership in ways that will benefit both congregations and the broader community. It will help identify where unity, healing, and reconciliation within current leadership is deficient and help establish that some things, if not all areas, can be overhauled or revamped for such a time as this.

This study will be implemented at the Church of God and Saints of Christ in Columbus, Ohio. This organization was once a melting pot of diverse thinkers, ideologies, and philosophies related to doctrine and polity in the church. Over the last 120 years, individuals within the denomination have become entrenched with very practices that have caused disunity.

Those leaders held in high esteem perpetuated these problems, creating splits within the denomination, causing rifts between family members and established congregations that have been carried down generations to profoundly impact younger generations within the body. These young members, potential leaders in the church, are now practicing these behaviors and ideas, causing continued conflicts, tensions, and divisions.

Because of the church's continued behavior and practices, it has caused the organization to be immobilized, paralyzed for that matter, to become a progressive house of God. This project seeks to establish a leadership summit by creating principles, practices, and guidelines designed to support leaders' training. A forum will provide a level playing field for discussions with hope for encouraging the development of standards and practices that are uniformed throughout the organization. This will bring

leaders to a place of uniformity and enter the church into a new era of cooperation, which will increase their awareness and commitment to God and church.

This project is also intended to enhance the development not only of current leaders but as well as future leaders. The inquiry and preparation of each individual should include, but not be limited to, cognitive interviews, written testimonials, and structured ones on one psychiatric evaluation designed to identify those areas that need to support and recover from hurt, abuse, and anything that would cause a leader to be limited in their ability to function within the congregational setting. Finally, and most of all, church fellowships among congregations will help build a respect for the needs of diverse people and communities.

### **Hypothesis**

This research project's hypothesis was birth out of a deep yearning and the necessity for unification among pastors, ministers, leaders, and leadership persons within the Church of God and Saints of Christ due to the lack of engaging the differences within its congregational walls where spirituality and spiritual growth are to be apprehended. Religious training has been demonstrated to be efficient, as it has assisted many pastors, ministers, and church leaders to become better servants to their congregations. It will then become essential that leadership becomes a student of formal religious training and preparation.

Therefore, if we change church leaders' culture by emphasizing the need for proper training, they may then model the need for preparing themselves not only for ministry but also for life itself. This project's hypothesis originates from hunger and the

need for formal training within the Church of God and Saints of Christ. I serve as the senior pastor within the geographical context of my project. The church sits on the east side of Columbus, Ohio, populated with low to moderate-income African Americans living in communities with abandoned homes, boarded-up buildings, gutted-out businesses, and high unemployment. Recently, there has been some urban development going on to give the community a new life. Multi-family housing is springing up in the area.

Over fifteen variations of different denominations are residents in this community, and at least fifteen pastors bring a host of divergent experiences and styles to these congregations. Unfortunately, many of these pastors are not native to the city, the church, or the community creating unintended consequences.

I am privileged to give leadership to the church I serve, not being a native-born son. It is disappointing that the idea of pursuing formal education is not of interest to most of those who serve. This lack of interest is fueled by the idea that because there is a presumption you are "called to the ministry" or "an assumption that someone called them," this is all one needs to carry out one's calling effectively. Moreover, when it comes to advancing the ministry in this twenty-first century, it has been proven that most individuals do not possess the knowledge necessary to be effective.

Through individual conversations that I learned in my context with upcoming young preachers, they are being told all that is needed to preach is the doctrinal, discipline, and tenets of the church. Alternatively, open your mouth, and God will fill it. The late Dr. E. K. Bailey once said, "If you do not study, God will fill your mouth with

air."<sup>1</sup> In other words, Rev. Baily is saying, nothing in, and nothing out. If there is no spiritual preparation, there will be no spiritual food for the soul.

Most ministers in this context, who did not have the opportunity for various reasons, did not desire nor felt the need for formal education during their era. As a result, many of them are satisfied with their lives, ministry, and education. Their comfort proceeds from many of their predecessors because they did not have formal training or were not compelled by their congregations or overseers to pursue educational training. Therefore, my hypothesis and introductory statement focused on "if we change the culture of church leaders by emphasizing the need for formal training, then they may model the need for preparing oneself not only ministry but as well for life."

### *Intervention*

The hypothesis of this research project originated as an attempt to strengthen and unify the church that has been divided since the death of the founder of the organization back in the early 1900s. There seems to be a strong desired passion, craving, and necessity for developing leaders among pastors, ministers, and church leaders.

I currently serve as a pastor, leader, and bishop in Columbus, Ohio. Additionally, I am a part of College of Bishops of the U. S. A. Worldwide. As a Bishop in the Church of God and Saints of Christ, I understand that leaders need to transformed other leaders, but there is nothing in place that prepares ministers for effective preaching and teaching, neither is there anything set in place to show young men and women how to be effective

---

<sup>1</sup> Dr. E. K. Bailey is a noted Baptist preacher and workshop presenter who specialized in homiletics and used this saying often in his presentation.

emotionally, socially, and spiritually. There are many, if not numerous young men and women who are looking to matriculate and advance in theological studies within the body of this organization.

I realized that within my context, where I am fortunate to provide leadership experience, there is an expression of growing annoyance for a paradigm of transformation among leaders and leadership. The tension within the context articulates in several ways.

First, there has been a long growing separation since the passing of the founder of the church, whereas some expressed their disdain for letting a white man lead a group of black people after slavery and Jim Crowism. The question I receive from many is why is this still the tension within the church? “That fight was so long ago. Why are we still dealing with that?”

Second, some ministers and members adopted an apathetic and nonchalant approach about the church unifying, healing, and or reconciling. According to some members, this means that they embrace the idea that they are satisfied with the way things are and “if it's not broke, don't fix it.” In other words, let's leave things the way they are, ministers alike think on the same wavelength. Everyone else has the right to do what everyone else does without any judgment, criticism, or questions about the sincerity or genuine nature of what God wants for His church.

The church must learn how to accept change, stop holding on to old antiquated, obsolete terms, words, and beliefs like silence, not in good standing, your membership can be revoked for the Church of God, and excommunication. The Church knows how to

make people feel as though they are an outcast, even a castaway, but have no clue, inkling or even an idea, how to reconcile fallen members back into the Church of God.

I realized the leaders and leadership in my context have fallen prey to the malady of unreal expectations. Many of them are content with what the church looks like to them and who they are in their private life in the church, but for various reasons do not feel that they can be "open" or "real" to speak what God has for them to say as they call it, without losing the confidence and support of the leadership. The comfort they experience stems from confirmation of God's presence at work within them as they preach, teach, and lead the church.

The discomfort they experience emanates from the variety of preacher-centered scandals erupted via social media, news, and church gossip. There is being produced now "a comfort level of lack of theological training" within the context of leaders with no formal/theological training, which leads to a disaster in spiritual guidance.

Eventually, the context will look like romper room with no parental supervision. Pedagogy's discipline, art, and science with its teaching methods are a sure way to address and bridge the ignorance, misinformation, and distortion of the truth of the Scriptures plaguing the current church. Unfortunately, there is an undue emphasis on the preacher's style, pulpit antics, and persona, which passed for as the main attraction in many circles of spirituality.

Therefore, my hypothesis's initial concentration will be to expose a generation of leaders within my context to a well-rounded training program, which can lead to a paradigm for transformation, unity, healing, and reconciliation among church leaders. In addition to their calling to the ministry, including shaping their gifts and stoking their



anointing, the program will expose them to the necessary skills for self-evaluation and acceptance, which will enable them to build effective ministries.

### **Research Design**

Confirmation for this project's implementation was confirmed through the collection computation of both the pre- and post-survey (See Appendix C and D). The information gathered was viewed and discussed among the context associates, welcoming all comments that would authenticate its findings. The process by which this project's data was collected was through both qualitative and quantitative methodology.

The verification of the usage of the dual-process is affirmed in John Creswell's book, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, where he asserts, "mixed methods involve combining or integration of qualitative or quantitative research and data in a research study."<sup>2</sup> He further argues, "Qualitative data tends to be open-ended without pre-determined responses while quantitative data usually includes closed-ended responses such as found on questionnaires or psychological instruments."<sup>3</sup> Creswell believes that one can serve to prove the accuracy of the other."<sup>4</sup>

### **Measurement**

The critical purposefulness of this project was to invite pastors, ministers, laypersons, and leaders to a series of professional lectures and conversations to expose

---

<sup>2</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5<sup>th</sup> ed (Los Angeles, CA: Sage, 2018), 14.

<sup>3</sup> Creswell and Creswell, *Research Design*, 14.

<sup>4</sup> Creswell and Creswell, *Research Design*, 14.

them to various topics to show the importance of formal theological leadership training sessions. There were advertisements through social media, flyers (See Appendix A), emails, and word of mouth. This advertisement invited the participants of interest to these leadership sessions.

The respondents were overwhelming from ministers, laypersons, leaders, and those in leadership from various denominations, context, learned and unlearned, for this project to move towards a successful outcome. The enormity and significance of this project could not accomplish the projected execution without the cooperation of both the church and the community.

### **Instrumentation**

The instrumentation for this project is housed within a strategically designed pre- and post- survey (See Appendix C and D). The questions were designed to provoke an honest assessment of the need for such a project, allowing for any cross-examination or criticisms that would strengthen this project.

The persons who participated in the final project welcomed the duplicity of learning in various platforms and any formal evaluation that helped them better minister in their respected contexts.

The project implementation required the participation of ministers, leaders, members, leadership, and non-leaders who provided their agreement to participate. This collaborative dialogue yielded communication to understand the importance of introspection and finding balance in life in leadership skillsets.

### **Stakeholders**

There were many supporters and contributors to implementing this project. They include the Rev. Dr. Bishop Timothy Clarke, senior pastor of First Church of God Columbus, Ohio, and Founder of Berean Fellowship for pastors and leaders. Rev. Dr. Victor M. Davis, senior pastor of Trinity Baptist Church Columbus, Ohio, graduated with a Doctor of Ministry degree from United Theological Seminary, helped me with my doctoral program. Rev. Dr. Carlton Williams, senior pastor of Mount Olive Baptist Church Dayton, Ohio, was helpful. Dr. Larry D. George, professor, mentor, and educational counselor, who is also a New Testament scholar, assisted me with my foundational work.

Rev. Dr. Ruth McCants-Locke, the pastor of The Zion A.M.E Church in Delaware, Ohio, graduated with a Doctor of Ministry from United Theological Seminary Dayton, Ohio. Rabbi Jesse Brown graduated from Crozier Theological Seminary with a Doctor of Ministry degree and is a professor in historical studies.

Dr. Lee E. Fields, Jr., a professional associate, is senior pastor of East Mount Olive Baptist Church in Beaumont, Texas, and mentor of the Preaching and Leadership Development in the 21<sup>st</sup> Century focus group in the Doctoral program at United Theological Seminary in Dayton, Ohio. He provided me with encouragement, support, and insight. As a recent graduate from United Theological Seminary, I proffered invaluable insight for the preparation of the candidacy review and final document from him.

Additional persons who assisted in the development and implementation of this project were: leaders, ministers, trustees, and staff of The Church of God and Saints of

Christ, Rev. Nigal Felder, Rev. Sedrick Dinkens, Dr. Robert Ford, Rev. Linda Felder, Rev. Phillip Jackson, Rev. Karen Jackson, Rev. Kenneth Hendricks, Rev. Eric Carson, Mrs. Ericka Hendricks, Dr. Cynthia Thompson, Mrs. Miriam Stevens, Mrs. Estelle Davis, Mrs. Mary E. Wilcoxson, Mrs. Beverly Stallings, Rev. Mary McWilliams, Mrs. Diane Pope, Mrs. Zaneta Shivers, Rev. Rentonia Moore, and countless ministers throughout the community and city for assisting in moving this project from foresight to existence.

### **Implementation**

The initial plan was to have this program held at the church building, but due to the Covid-19 pandemic and C.D.C. regulations, plans had to be changed to a different way of having this leadership conference. Therefore, the leadership conference was conducted virtually as my final project for five weeks via ZOOM. Consent forms (See Appendix B) were sent out to advise all participants that they were not obligated to attend; if they felt like not attending during any of the sessions, they could do so without a penalty. Each night the leadership conference began at 6:00 p.m. E.S.T with pre- and post-surveys and the completion of a pre-seminar questionnaire (See Appendix C).

### **Project Seminars/Lectures**

The seminar began with a welcome and emphasis upon the purpose of the leadership seminar. The welcome was followed by prayer along with an introduction of the special guest, including giving intentional focus to the specialization of the guest that is relevant to the discussion. The agenda was presented, and the participants were given a leadership lecture from 6:00 p.m. to 7:00 p.m. Upon the lecture's conclusion, there was a

question-and-answer period, closing remarks, and prayer. I had anticipated ten participants for each week, but the sessions exceeded that and had between eighteen to twenty-one participants. This schedule was the same for each week. Also, there were regularly scheduled three-day conference established on leadership to strengthen their role as leaders. If ministers and leaders are unified through this conference, then the congregation will, in turn, be unified as a church. It will help create harmony, giving congregations a foundation for their leaders' growth and trust to guide them in the best possible way for developing the community and their families.

*Lecture One: Leadership Components in Religious Tradition found in Both of the Testaments*

Bishop Timothy J. Clarke, senior pastor and leader of the Church of God organization, led the first session. He began with this quote saying, a well-known individual gave a definition by John Maxwell, who is something of a leadership guru, saying, "Leadership is influence, nothing more, nothing less." And the premise behind that is twofold; everyone influences, so everyone is a leader because everyone has influence over someone. So, everyone is either leading or influencing for good or evil. And we have to ask ourselves, how am I using the influence that I have? Another definition comes from Dwight D. Eisenhower, who said that leadership is the art of persuasion that allows the leader to persuade people to follow even when they do not want to. Leaders can persuade people to go where they do not want to go. Jesus said leadership is servanthood that whoever wants to be great among you must become the servant.

We next discussed the Bible leader Moses as being a leader from the book of Exodus. Moses represents in this chapter leadership in a crisis. His first crisis was with

the people. He also had some crisis with Pharaoh. Now he has trouble with the people (church), not with the government; now it is the deacons, the elders, and the trustees. So, every leader will go through a crisis; it is told that a leader will go through a crisis every five to seven years.

In the gospel of Mark chapter three verses 13 (N.I.V.), "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons." Moses is a model of leadership in crisis; Jesus is a model of leadership in developing other leaders. In this pandemic age, pastors have been leading in a crisis for over eighteen months; post-pandemic, it may be that our biggest responsibility as a leader is to start identifying emerging developing leaders who will succeed you when it's time for you to step aside. Jesus is the model of how you model and manage leadership development.

If you are going to develop new leaders, you have to identify them. You cannot let other people pick your leaders. How do you identify an up-and-coming leader you look for as a F.A.T person? I do not mean in width and girth; you look for someone who is faithful, available, and teachable.

The second thing Jesus does is He involves them, and He gives them work to do. If you are going to be a good leader like Jesus, you have to give people things to do; you have to turn things over to them; a good leader cannot do everything. He invites them, He involves them, and He invests in them.

He calls them that they might be with Him; he makes this investment of time, training, and teaching into those men. And if we are going to be a leader who brings

along other leaders, you have to invite them, involve them, and invest in them. So, Moses is the model for crisis leadership, and Jesus is the leadership model that develops new leaders. Session one concluded with a question -and-answer period with the participants engaging the presenter with questions about the presentation and offering viewpoints.

*Lecture Two: Leadership Beyond the Church: Faith-Based Organization (FBO) and Christian Based Organizations (CBO) — Non- Profits Units for Ministry*

Rev. Dr. Carlton Williams, pastor of Mount Olive Baptist Church in Dayton, Ohio, and a graduate of United Theological Seminary, lectured on Faith Based Organizations (FBOs) and Christian Based Organizations (CBOs). He started with integrating biblical teachings to get people to understand the mission of FBOs. Faith Based Organizations are groups of people, not necessarily Christians, who endeavor to serve some community endeavors. Matthew 25:40 reads, “The king, will reply truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”<sup>5</sup> What is the difference between FBOs and CBOs? Dr. Williams asserted, “Faith Based Organizations support the livelihood of migrants including women, children and viable individuals. The work of Christian Based Organizations is seen in some degree n that everyone needs to have faith in what they believe.”<sup>6</sup> This discussion was hinged upon leadership outside of the walls of the church. This speaks to how to reach out to

---

<sup>5</sup> NIV.

<sup>6</sup> Dr. Williams gave this definition in his presentation.

people outside the walls of the church who have contracted HIV, AIDS or some other disease or issue affecting society.

*Lecture Three: Leadership: The Relevancy of the Context (of the text) and What People Were Called to Do and Did: Jacob, Esther, and Barnabas*

Rev. Dr. Victor M. Davis, pastor of Trinity Baptist Church in Columbus, Ohio, and graduate of United Theological Seminary, lectured on the topic above. Dr. Davis chose passages from Acts 4:36-37, Ephesians 4:1-2. And Galatians 4:1-2. These passages referenced Joseph (known as Barnabas), Christ assigning specific work of discipleship and Paul's report to the Jerusalem Church of his work.

Dr. Davis said a leader is a person who influences a group of people towards achievement or goal. So, a leader is an influencer and equipper. Leaders can find themselves leading in front; that means they have people following them. A leader can find themselves in partnership with someone with people beside them. Leaders can find themselves leading from within like a shepherd when the sheep gather all around him, but at some point, a leader will find himself influencing from the front, the side, from within, or from the back.

Dr. Davis pointed out that in many instances, what sets leaders apart is the ability to empower, encourage, and equip, or mentor others to become leaders. It is the equipping of others to be in leadership; a good leader does not just have followers but also can influence others to be leaders. And most of the time, those who are becoming leaders are not even folk we know that we have influence over. Now something happens



synergetic where the two people become one and one seeks to enhance the other, and the other seeks to be enhanced by the other.

Barnabas is not a noticeable leader; he does not stand out among other leaders of the Old and New Testament characters like Moses, David, Peter, or Paul, but he leads from the background where he is not seen or recognized by other people; he is obscure, and sometimes I believe leadership from the background is more powerful and influential than leadership from the front.

One of the greatest examples of the success of any leadership is for them to step away from your leadership role, and if that ministry can function in your absence, that's a credit of the giftedness that God has put in you and the mentorship that God has given to others to do in your absence. Good spiritual leaders recognize that it is not about them, but it's about the kingdom's goal, the ministry, and the movement of the Lord's work. Good leaders will lead God's people well; why else would you want to lead God's people? One preacher said, you make me look good, while God gets the glory while you're doing it. Most of what leaders do does not happen in the church building; in fact, Covid-19 has taught us how much work we do without gathering people.

#### *Lecture Four: Leadership: Visionary and Transformational Leadership*

Dr. Larry D. George is a scholar, teacher, and professor; he has two master's degrees and an earned Doctor of Ministry degree. He used the text below as the foundation for his presentation.

At the end of seven days, the Word of the Lord came to me: Mortal, I have made you a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'You shall surely die,' and you give them no warning, or speak to warn the wicked from their

wicked way to save their life, those wicked persons shall die for their iniquity; but their blood I will require at your hand. But if you warn the wicked, and they do not turn from their wickedness or their wicked way, they shall die for their iniquity, but you will have saved your life. Again, if the righteous turn from their righteousness and commit iniquity, and I lay a stumbling block before them, they shall die; because you have not warned them, they shall die for their sin, and their righteous deeds that they have done shall not be remembered; but their blood I will require at your hand. If, however, you warn the righteous not to sin, and they do not sin, they shall surely live because they took warning, and you will have saved your life. (Ezekiel 3:16-21) NRSV

Dr. George raised the question: “What is a visionary leader?” Visionary is an adjective: “without a vision the people perished.” We often contrast a vision with a dream; vision happens when you are in a state of wokeness; you are not asleep; a dream occurs when you are in a state of slumber. In this case, the visionary's job, the sentinel, is to be in the tower and look out over the horizon; it does not mean that they are a fortune teller; a visionary is a forthteller. Visionary lets you know of impending or imminent danger that is on the horizon; when he/she looks out, it is imperative that they see with crystal clear vision. A visionary cannot be nearsighted, nor far-sighted; they must have twenty-twenty vision to be able to see over the horizon and discern the danger that is coming. Once they see the danger of the impending doom that is on the horizon, it is the visionary's responsibility to blow the trumpet; now, blowing the trumpet is a metaphor for preaching, teaching, and counseling.

A transformative or transformational leader is a person that can move another person or a group of people; it's not just moving them emotionally or intellectually but moving them from the place where they are to the place where they ought to be. A transformative leader knows how to bring about change positive change. You can have a person that's a visionary leader, who sees the danger coming, and they blow their horn,

but they are not transformative or transformational; the result will be the people will not move. The people will stay in their places because of the way something was said.

You can have a transformative leader whose focus is not on the impending danger but to move the people inside the walls, just entertaining, not changing them, accepting them for what and who they are, accepting them from where they came from; but they are not bringing about change.

You can have a person who is not a visionary, nor transformational, and then you have a person who is a visionary, but not transformative/transformational, or you can have a person who is transformational, and not a visionary, or a person who is a visionary, and transformative. In any one of those cases, the church is doomed, and they have no chance. So, what we need are transformational leaders who are not afraid, who have the courage, and backbone to tell the people the truth, to tell the people things they are not used to hearing. To protect the church from the responsibility of the inevitable doom that we will face, leaders have to be both; and without being both, our preaching, teaching, and our living will be in vain.

Does the congregation determine what type of leader you may have? The church will not mirror the leader, but after a while, the congregation should imitate the leader, and the leader should have integrity so that the people would want to follow and imitate or mimic the leader.

#### *Lecture Five: Wounded Yet Leading*

Rev. Dr. Ruth McCants-Locke, pastor of Zion A.M.E Church in Delaware, Ohio, and a graduate of United Theological Seminary with a Doctor of Ministry Degree

lectured on leadership from a woman's perspective. Her topic was “Wounded Yet Leading.”

### **Summary after Presentations**

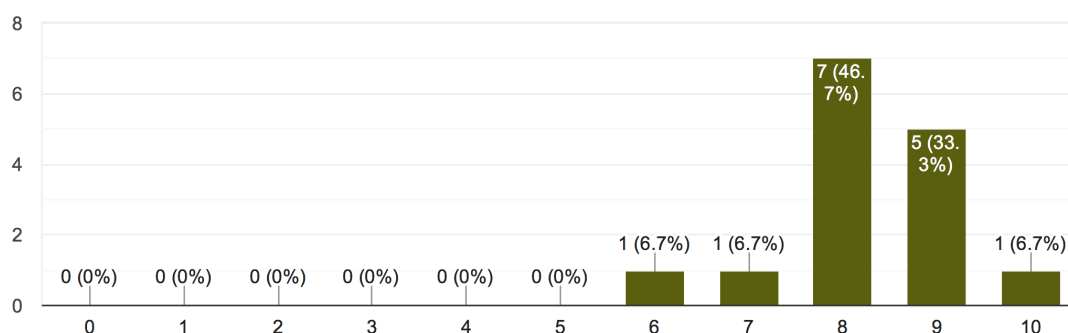
Following the presentation of the research data, participants completed a survey (See Appendix E) to learn the validity of the claims. A pre-conference survey (See Appendix D) consisted of ten questions. The questions measured the passion and ability necessary for leadership. Question one asked, on a scale from 0-10, how would you rate yourself as a leader? The responses were: from 0-5, there were no responses; 6.7% said six; and 6.7% said 7; 46.7% said 8; 33.3% said 9; and 6.7% said 10. Question two asked, what is your response to someone who questions about your decision-making abilities? The responses were: Do you become angry 0%, are you receptive? 86.7%, do you disregard? 13.3%.

The third question was how this pandemic had affected you as a leader or as a non-leader? Not at all was 13.3%, slightly was 26.7%, totally 60%. Question four asked, do you like setting up goals and targets? Responses were sometimes 20%, not all the time 0%, and most of the time 80%. Question five, in your opinion, do you respond to the issues of others? Responses were, sometimes 13.3%, not all the time 0%, and most of the time 86.7%. Question six, are you open to suggestions from others as a leader or as a non-leader? Responses were sometimes 13.3%, not all the time 0%, most of the time 86.7%. Question seven, do you think a leader should be reasonable? Responses were sometimes 13.3%, not all the time 0%, most of the time 86.7%. Question eight, do you agree with this statement? "A leader must not hold any grudges or bias against anyone on

their team? Responses were yes 93.3%, no 6.7%. Question nine, do you feel being correct is more important than being right? Responses were sometimes 13.3%, not all the time 53.3%, most of the time 33.3%. Question ten, do you feel guiding without any pressure is a trait of a good leader? Responses were sometimes 20%, not all the time 6.7%, most of the time 73.3%. The charts that follow sums up the responses in graphs.

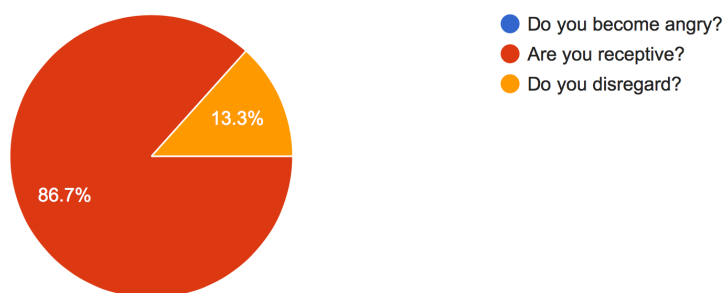
On a scale from 0-10, how would you rate yourself as a leader?

15 responses



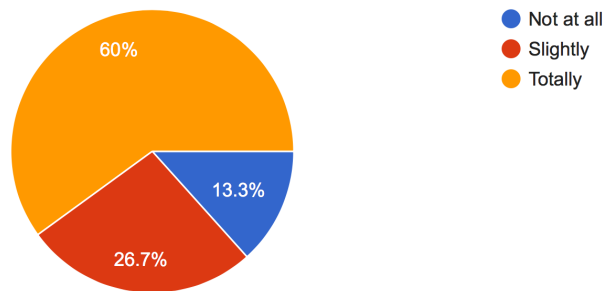
What is your response to someone who questions about your decision-making abilities?

15 responses



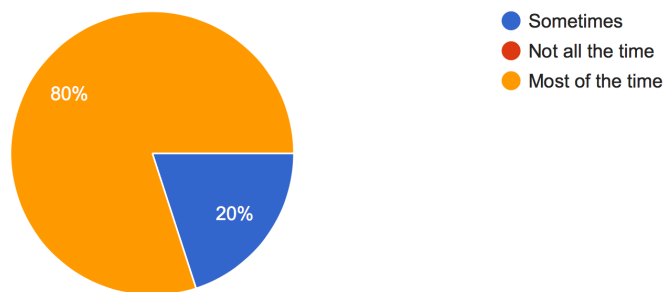
How has this pandemic affected you as a leader or as a non- leader?

15 responses



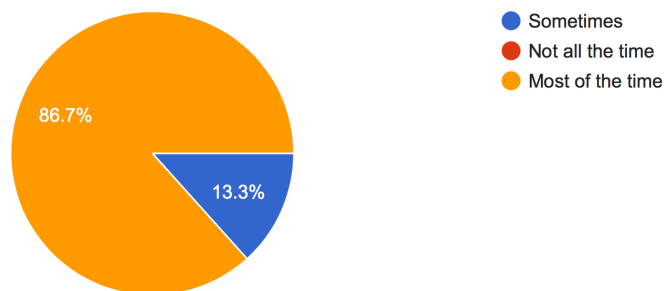
Do you like setting up goals and targets?

15 responses



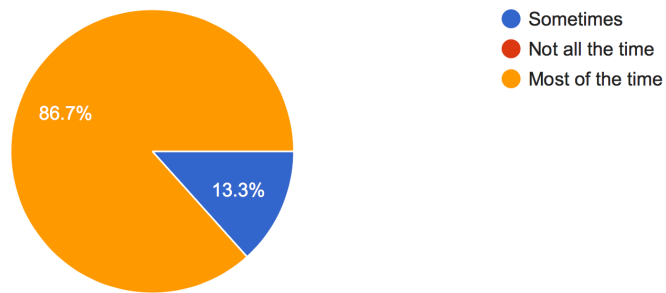
In your opinion, do you respond fairly to the issues of others?

15 responses



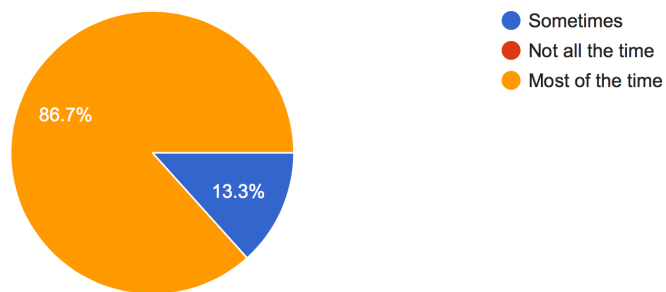
Are you open to suggestions from others as a leader or as a non-leader?

15 responses



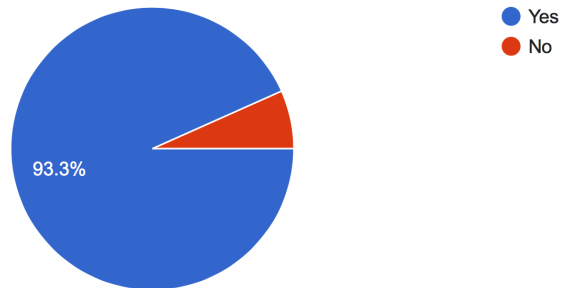
Do you personally think a leader should be reasonable?

15 responses



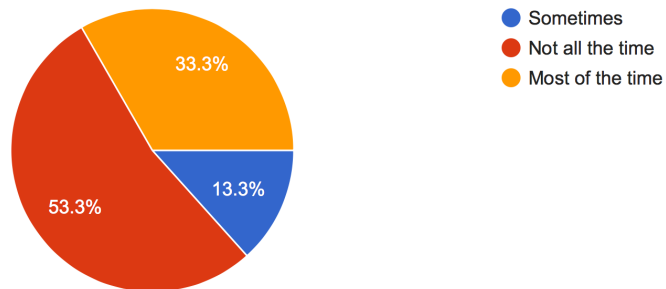
Do you agree with this statement?: "A leader must not hold any grudges or bias against anyone on their team"

15 responses



Do you feel being correct is more important than being right?

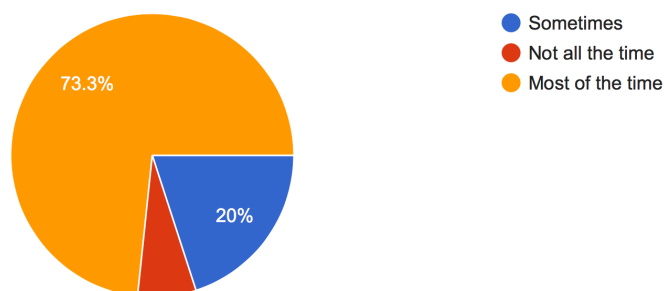
15 responses





Do you feel providing guidance without any pressure is a trait of a good leader?

15 responses



### Collection and Analysis of Data

The leadership conference commenced with the distribution of a pre-survey to all that were in attendance. Upon conclusion of the lectures a post-survey (See Appendix E) and a post-questionnaire (See Appendix C) were disseminated and completed by all participants. The data from the pre-survey and post-surveys were compiled into a line chart and pie charts and calculated. It seemed that participants who attended came looking at leadership and leaders in one form and left the conference understanding leadership differently.

Discussions after the leadership lectures were a clear and overwhelming consensus that the church needs to re-evaluate the systemic and prejudicial way that leaders are being placed and how pastors, ministers, and leadership persons are being called into the ministry. The participants left these lectures with a different mindset and strong compassion and belief that the Church needs help, but it has to be willing to be

transformed to unify, heal, and reconcile with one another. Therefore, the body of Christ will become more spiritual for the church and the community.

### **Outcome**

The context to which this final project was initiated is one of enormous historic and ancient meaning. The strong history of which this context holds has richness, value, and stability, but it suffers emotionally; it remains devastated since the leader and founder fell asleep without any leadership instructions for the current and upcoming leaders that were left behind at his demise to move the organization to the next phase. This has caused a traumatic impact upon the current leaders; they were left without grief counseling, intervention, or therapy. These reasons have caused immature leadership to gnaw, worsen, and fester into stagnation without spiritual nurturing or growth.

This context has minimal experience in building more congregations without physical church buildings than with facilities. The context lacks leadership because there are more uneducated than educated; the educated become less educated when in the same atmosphere. Notwithstanding all these forementioned things, there is still a pang of hunger and thirst for training in the ranks of this context. With these compound situations, the need to seek training and formal education is still welcomed among many of the younger ministers and leaders to allow them to press through these predispositions that plague this context.

This leadership project showed that there needs to be leadership training, and those in attendance agreed strongly of their willingness for training. My hypothesis

emphasizes the need for leaders to gather formal training so then they will model the necessary preparation for them in ministry, as well as for life itself.

The total number of participants that attended the leadership conference was extremely good being it was scheduled from the month of June and July due to Covid-19. It had to be held virtually. A total of twenty-two people participated in the pre-survey and post-survey; there were a total of ten questions comprised. Question (1) Was the objectives of this program clearly defined? On a scale from 0-10, 16.7% was 8, 83.3% said 10; question (2), Identify your most important learning points from the training sessions? The responses are 50% said developmental, 25% said skillsets, 25% said communication. Question (3), Have these training sessions exposed your weaknesses? 33.3% said no, and 66.7% said yes. Question (4.), As a leader, what has the pandemic done for the church? 16.7% said it opened up opportunities that were disregarded, 16.7% said it exposed the need to make transformations, 33.3% said to weaken the church, 33.3% said to strengthen the church.

### **Summary of Learning**

#### *Intensive*

The intensives that were held during the weeks in January, August, and October were educational, illuminating, and instructive through lectures, sermons, presentations, and classroom plenaries with classmates' dialogue. The timely interactions and learning caused me to seriously confront my understanding of leadership and pastoring as well as my strengths and deficiencies. It caused me to accept and address the many areas where

my ministry needed attention and overhaul. This is important because my primary ministry is to leaders, ministers, and people alike besides standing in the pulpit every week to proclaim the Word of God. The focus groups and intensives challenged me in more ways than I thought I could be challenged by awakening a spirit that seems dormant within to wake up and look at what ministry really is and how it should be exposed. It challenged me to remember that ministry extends beyond the construction and delivery of sermons and includes the importance of emotional, spiritual, and transformation. Regardless of ministers and leaders, ethnicity, age, denomination, or sexual orientation, the sessions further challenged me to encourage other leaders.

### *Focus Group*

One of my most incredible focus group memories was when the Prophetic Preaching and Praxis (P3) group traveled to Birmingham, Alabama. This is probably somewhere I would have never experienced, but because of this group, an opportunity was gained. In Alabama, the group visited the Edmond Pettus Bridge in Selma, the site of the march on Bloody Sunday by the Civil Rights Movement on March 7, 1965.

It was a solemn occasion of remembrance when students and mentors prayed and walked over the bridge, ever mindful of the confrontation by state troopers. These were the actions of racist elements who viciously attacked, indiscriminately beat, and tear-gassed the marchers. The focus group also toured The Legacy Museum in Montgomery, funded by the Equal Justice Initiative, a nonprofit organization. The museum displayed the history of slavery and racism in America, beginning with the slave trade and traced

Atlantic crossing, enslavement, racial lynching, segregation, and racism. Pictures, written documents, testimonies, and other artifacts were well organized.

Equally educational were the visits to the historic Dexter Avenue Baptist Church where Rev. Dr. Martin Luther King, Jr. pastored and the 16<sup>th</sup> Street Baptist Church with its basement museum. This museum documents the haunting memory of the bombing of the church on Sunday, September 15, 1963. The Ku Klux Klan planted nineteen sticks of dynamite that exploded at 10:22 a.m. killing four young girls and injuring others. Again, there were vivid pictorial reminders of sacrifice, perseverance, resilience, and courage of Blacks in America in the face of great oppression. These memorable lessons from history resonated with me by bringing to life events, people, and movements that are still relevant.

This project summarized that this context would grow beyond the walls of the church once formal training, informational seminars, and retreats occur within the body of Christ. This project exposed and showed me some of my strengths and weaknesses as a leader; I have thought of myself as an extrovert; on the contrary, I am more of an introvert; so, this research project coerced me to evaluate as well scrutinize my leadership abilities.

### **Conclusion**

I want to conclude by thanking and expressing my deep, authentic love for The Church of God and Saints of Christ it has been the nucleus of my existence, and core of my essence. I will never take this Church for granted, and those who impressed upon me to stay in this way of life it is a lifestyle. I have been greatly influenced and nurtured by

being involved in this organization, therefore I am indebted as well as appreciative for all and what it has done for me. I never thought for a moment that I would have the opportunity to attend United Theological Seminary. I felt it to be much intimidating after hearing and knowing some of the names that had gone before me. The challenge was daunting.

I had equipped mentors who helped mold and shape me and classmates pushing and keeping me on task. The challenge was real, and nerve shaken. I continued to hear "trust the process," not knowing the process. I trusted what they were telling me. As this process began to form and play out, my vision changed from foggy to transparent. I not only endorsed the process, but I also trusted God's process for this journey. It is because of God, along with the help of those mentioned, that I am here today.

My thesis and project dealt with leadership in the context where I am located. My project work was successful and well received. The analysis from the project revealed the lectures were much needed for leadership development training, and the participants would like to have more sessions in the future. Things to take away would be, leaders are influencers, leaders are not always named, leaders are visionaries, and leaders must continue to lead even when wounded. What is needed for future work, leaders need to stage a summit meeting to discuss the ways in which to transform the church to unify, heal, and reconcile with each other.

Leadership in the Church is not always fair when dealing with people; leaders are always ostracized on all ends when it comes to the church and how their leadership is viewed. Leadership and followership are essential elements of quality between

membership, and leadership relationship. When the leader provides support, guidance, and feedback, communication will not be problematic.

Effectual leadership knows it is impossible to treat every member in the same manner, but it's vital for each member to feel that way. "Every great leader who has brought about creative change and transformation has done so with a community of fellow travelers who are organized around vision, mission, specific goals and strategies."<sup>7</sup>

Leadership in the Church has shifted in this context since I came to United Theological Seminary. The George Floyd situation has changed the communities across the nation and how racial injustice has plagued the country. The Pandemic (Covid-19) has changed the church, and leadership is in a quandary on how to handle both. The pandemic has changed how church is done via Zoom, Webex, Facebook, and Google meets. The church has a tuff time keeping the attention of generation x and generation z.

The church cannot maneuver, function, or exist as it has in the past, but it must transform continuously towards the future, for transformation to take place and remain relevant. For this reason, this project is relevant for the time today and generations to come. If we can change church leaders' minds and culture by emphasizing the need for formal training, they may model the need for preparing themselves not only for ministry but also for life itself.

---

<sup>7</sup> Robert Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis, MN: Fortress Books, 2009), 5.

**APPENDIX A**  
**EVENT FLYER**



Dr. Victor M. Davis -  
Lecturer

Dr. Larry George -  
Lecturer

Bishop Lenton L. Stevens,  
Conference Coordinator

Bishop Timothy J. Clarke -  
Lecturer

Dr. Carlton Williams  
- Lecturer

# LEADERSHIP CONFERENCE 2021

ZOOM MEETING ID: 879 9066 2609  
PASSWORD: 036303

THURSDAYS 6PM - JUNE 24<sup>TH</sup> - JULY 15<sup>TH</sup>, 2021

United Theological Seminary

**APPENDIX B**  
CONSENT FORM

## Consent Form

June 7, 2021

***Project Title: “Hidden Gems of Leadership: A Paradigm for Transformation, Unity, Healing and Reconciliation Among Church Leaders”***

Project Director: Bishop Lenton L. Stevens, M.Div.

Name of participant: \_\_\_\_\_

Are you at least 18 years old? \_\_\_\_\_ Yes \_\_\_\_\_ No

Please read and initial each section below. Your initials indicate you have read and understood each section.

### *Consent*

I \_\_\_\_\_ agree to participate in this project as a human research subject. I understand that at any point in this project, I can withdraw my participation without explanation. I understand that if I elect to withdraw my participation, I understand that I will not be compensated for participation as a human research subject for this project. Please return on or before June 23, 2021.

### *Confidentiality*

\_\_\_\_\_ I understand that this consent form, questionnaires, surveys, and other collected data will be maintained and stored in strict compliance with Rev. Stevens locked and filed in his home, 140 North Burgess Ave Columbus, Ohio, 43204.

### *Risks for Human Research Subjects*

\_\_\_\_\_ I do not foresee any risks in taking part in this research. I understand that responses will be covered in anonymity and no one will be able to deduce my identity from my responses. If the Project Director chooses to use quotes from my feedback, it will be anonymous. My contributions to the study will be safeguarded from the public view for the duration of the study.

### *Benefits of the Study*

\_\_\_\_\_ I understand that the benefits of participating in this research would be an opportunity to personally experience healing and wholeness and become equipped to help bring others in ministry into a place of wholeness and healing.

\_\_\_\_\_ I offer my participation voluntarily and without coercion.

\_\_\_\_\_ I agree to be interviewed at my convenience if I give my permission.

I agree that by signing this consent form, I acknowledge that I have read, understand, and agree with the terms as a human research subject. Even though this consent form bears my signature, I understand that I have the right to withdraw entirely without explanation and at any time.

Human Subject Research Signature

Date

Project Director Signature

Date

Bishop Lenton LaVell Stevens, M.Div.

Seal of The Bishop

**APPENDIX C**  
**PRE-TEST SURVEY**

### Pre-Test Survey

Thank you for participating in our event. We pray that you will enjoy attending these sessions as we did organizing it. We want to hear your feedback so we can keep improving our logistics and content. Please fill out this quick survey and let us know your thoughts. (Your answers will be anonymous).

1. On a scale from 0-10, how would you rate yourself as a leader?  
Needs Improvement 0 1 2 3 4 5 6 7 8 9 10 Effective
2. What is your response to someone who questions you about your decision-making abilities?  
Do you become angry  
Are you receptive  
Do you disregard
3. How has this pandemic affected you as a leader or as a non-leader?  
Not at all  
Slightly  
Totally
4. Do you like setting up goals and targets?  
1=Very dissatisfied 5=Very satisfied  
Sometimes  
Not all the time  
Most of the time
5. In your opinion, do you respond fairly to the issues of others?  
Sometimes  
Not all the time  
Most of the time
6. Are you open to suggestions from others as a leader or as a non-leader?  
Sometimes  
Not all the time  
Most of the time
7. Do you personally think a leader should be reasonable?  
Sometimes  
Not all the time  
Most of the time
8. Do you agree with this statement? A leader must not hold any grudges or bias against anyone on their team.  
Yes  
No

9. Do you feel being correct is more important than being right?
- Sometimes
  - Not all the time
  - Most of the time
10. Do you feel providing guidance without any pressure is a trait of a good leader?
- Sometimes
  - Not all the time
  - Most of the time

**APPENDIX D**  
**POST-TEST SURVEY**



### Post-Test Survey

Thank you for participating in our event. We hope you had as much fun attending as we did organizing it. We want to hear your feedback so we can keep improving our logistics and content. Please fill out this post-survey and let us know your thoughts. (Your answers will be anonymous).

1. The objectives of this program were clearly defined.  
Unlikely 0 1 2 3 4 5 6 7 8 9 10 very likely
2. Identify your most important learning points from the training sessions:  
Skillsets  
Communication  
Developmental
3. Were the session subjects and content relevant to me in leadership?  
Non-relevant 0 1 2 3 4 5 6 7 8 9 10 Very relevant
4. Were participation and interaction encouraged?  
Yes  
No
5. Have these sessions dealt with some of your areas of weakness or difficulties in developing as a leader or as a non-leader?  
Yes  
No  
Not at all
6. Have these sessions enhanced your strengths?  
Yes  
No
7. Have these sessions exposed your weaknesses?  
Yes  
No
8. After these sessions, how do you rate your present feelings about being in leadership?  
Least confident 1 2 3 4 5 Confident
9. What level of your leadership needs healing and reconciliation?  
Unlikely 0 1 2 3 4 5 6 7 8 9 10 Very likely
10. What changes do you feel need to be transformed because of the pandemic?  
No change needed  
Minimal changes  
Maximum changes

11. I understand the importance of being a leader.  
No understanding 0 1 2 3 4 5 6 7 8 9 10 Extremely well
12. The pandemic has showed areas about my leadership skills or my non-leadership skills?  
My strengths  
My weakness  
My dedication  
Other  
Add option
13. The project facilitator was well prepared  
Non-prepared 0 1 2 3 4 5 6 7 8 9 10 Very well prepared
14. The presenters' quality as an informed trainer with his leadership style, knowledge, presentation skills with sensitivity to safety and caring attitudes were apparent?  
Don't agree at all 0 1 2 3 4 5 6 7 8 9 10 Strongly agree
15. The presenters raised the awareness of spiritual Leadership.  
Not at all 0 1 2 3 4 5 6 7 8 9 10 Extremely well
16. The presenters answered questions faithfully?  
Not at all 0 1 2 3 4 5 6 7 8 9 10 Extremely well
17. After this project, how likely are you to participate in Leadership Conferences?  
Unlikely 0 1 2 3 4 5 6 7 8 9 10 Very likely
18. What has the pandemic revealed about me as a leader or non-leader?  
I can think outside of the box  
That the vision must change  
That things cannot be the same as before the pandemic  
Other
19. What is your age range?  
18-25  
30-45  
46-70  
70 & older
20. What is your gender?  
Female  
Male

**APPENDIX E**  
**LEADERSHIP QUESTIONNAIRE**

Thank you for participating in our event. We hope you had as much fun attending as we did organizing it. We want to hear your feedback so we can keep improving our logistics and content. Please fill out this post-survey and let us know your thoughts. (Your answers will be anonymous).

1. I want to learn about leadership because.  
Short answer
2. I want to understand how to be a better leader because.  
I'm failing in leadership  
I need a mentor  
I'm growing
3. Why do you want to develop your leadership skills?  
To become a better leader  
To advance further in leadership  
To sharpen my awareness
4. What does leadership look like and how can it be transmitted to laypersons trapped in decades of traditions and customs.  
Short answer
5. From your experience, what do you consider good traits for leadership?  
Communicating  
Delegating  
Listening  
Responding urgently  
All of the above
6. Is your leadership to some degree visibly obsolete to anyone willing to actually look at it objectively?  
Yes  
No  
Brief answer
7. Is your leadership more traditional or contemporary and/or which is better?  
Brief answer
8. How do you rate your present feelings about leadership?  
Very sure  
Maybe/Sometimes  
Not sure  
Never  
Add option
9. What things can be improved within your leadership skillset?  
Being sensitive to others

Active listening  
 Having a vision/plan  
 Other

10. What forms of action will you take to develop stronger leadership skills?  
 Having a plan in place  
 Executing the plan  
 Following through with the plan  
 None of the above  
 All of the above
11. Which of the following has a greater impact on improving my leadership skillsets?  
 Reconciling  
 Healing  
 Transforming  
 Training  
 Trial and error  
 Check all that apply  
 Brief explanation
12. What is considered weak leadership skills?  
 Non-Communication  
 Boldness  
 Doing it your own way  
 No training
13. After these sessions how likely do you want to be a leader?  
 Unlikely 0 1 2 3 4 5 6 7 8 9 10 Extremely likely
14. Explain how a person can be a leader of the church without believing in unity, healing, and reconciliation?  
 Brief answer
15. Explain how one's belief in unity, healing, and reconciliation requires them to fight for the same principles in the community surrounding the church?  
 Brief answer
16. If unity, healing, and reconciliation seem to be fleeting, who should primarily examine themselves as the potential culprit?  
 Brief answer
17. How important is forgiveness in leading to unity, healing, and reconciliation?  
 Brief answer

## BIBLIOGRAPHY

- Ainslie, III, Peter. *Cultivating The Fruit of the Spirit*. St. Louis, MO: The Bethany Press, 1968.
- Alexander, Gayle and John Adams. *Who Is in Control of the Church: A Guide to Unity and Peace within the Church*. CreateSpace Independent Publishing Platform, 2017.
- Anders, Max. *Galatians-Colossians*. vol. 8. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 1999.
- Anderson, Neil T. *Becoming a Disciple-Making Church: A Proven Method for Growing Spiritually Mature Christians*. Minneapolis, MN: Bethany House Publishers, 2016.
- Anderson, Neil T., Charles Mylander, and Dean Johnson. *Setting Your Church Free: A Biblical Plan for Corporate Conflict Resolution*, Kindle Edition. Minneapolis, MN: Bethany House Publishers, 2014. [https://www.amazon.com/Setting-Your-Church-Free-Resolution-ebook/dp/B00NB3LMG4/ref=sr\\_1\\_113?s=digital-text&ie=UTF8&qid=1522849846&sr=1-113&keywords=church+conflict](https://www.amazon.com/Setting-Your-Church-Free-Resolution-ebook/dp/B00NB3LMG4/ref=sr_1_113?s=digital-text&ie=UTF8&qid=1522849846&sr=1-113&keywords=church+conflict).
- Arato, Andrew. "Political Theology and Populism." *Social Research* 80, no. 1 (2013): 143-172.
- Assmann, Hugo. *Practical Theology of Liberation*. Great Britain: Ediciones Sigueme, Salamanca, 1975.
- Augsburger, David W. *Conflict Mediation Across Cultures: Pathways and Patterns*. Louisville, KY: Westminster John Knox Press, 1995.
- Back, Anthony L., Paul F. Deignan, and Patricia A. Potter. "Compassion, Compassion Fatigue, and Burnout: Key Insights for Oncology Professionals." *American Society of Clinical Oncology Educational Book. American Society of Clinical Oncology. Meeting* (2014): 454-459.
- Back, Les and John Solomos, Editors. *Theories of Race and Racism: A Reader*, Second edition. London, UK: New York, NY: Routledge, 2009.
- Barbour, Ian G. *When Science Meets Religion*. New York, N.Y.: HarperCollins, 2000.

- Bird, A. Michael and Brian Rosner. *Mending a Fractured Church: How to Seek Unity with Integrity*. Kindle Edition. [https://www.amazon.com/Mending-Fractured-Church-Unity-Integrity-ebook/dp/B0199BCWDI/ref=sr\\_1\\_99?s=digital-text&ie=UTF8&qid=1522849756&sr=1-99&keywords=church+conflict](https://www.amazon.com/Mending-Fractured-Church-Unity-Integrity-ebook/dp/B0199BCWDI/ref=sr_1_99?s=digital-text&ie=UTF8&qid=1522849756&sr=1-99&keywords=church+conflict).
- Blauw, Johannes. *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission*. Grand Rapids, MI: Eerdmans, 1974.
- Boase, Roger. "Love, Religion and Politics in Fifteenth-Century Spain." *Islam & Christian Muslim Relations* 10, no. 3 (1999): 394.
- Boros, Ladislaus. *The Closeness of God*. New York, NY: The Seabury Press, 1978.
- Brown, Anthony et al. *Gospel, Kingdom and Leadership (Voices of the Missional Movement Book 2)*. [https://www.amazon.com/Gospel-Kingdom-Leadership-Missional-Movement-ebook/dp/B077X5BJ5K/ref=sr\\_1\\_6?crid=27FROVUPMXA GG&dchild=1&keywords=kingdom+leadership&qid=1594307745&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-6](https://www.amazon.com/Gospel-Kingdom-Leadership-Missional-Movement-ebook/dp/B077X5BJ5K/ref=sr_1_6?crid=27FROVUPMXA GG&dchild=1&keywords=kingdom+leadership&qid=1594307745&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-6).
- Brown, Jesse E. *Doctrinal Synopsis of The Church of God and Saints of Christ*. Rochester, NY: Colgate Rochester Divinity School, 1981.
- \_\_\_\_\_. *Prophet W.S. Crowdy and the Church of God and Saints of Christ: The Implication of his Life and Thought for the Mission of the Church*. Rochester, NY: Colgate Rochester Divinity School, 1986.
- Brown, Raymond E. *An Introduction to the New Testament*, 1st ed. The Anchor Bible Reference Library. New York, NY: Doubleday, 1997.
- Bullard, Jr., George W. *Pursuing the Full Kingdom Potential of Your Congregation*. St. Louis, MO: Chalice Press, 2009.
- Bullinger, E. W. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes (Vol. 1)*. Bellingham, WA: Faithlife, 2018.
- Burns, Jack, John R. Shoup, and Donald C. Simmons, Jr. *Organizational Leadership: Foundations and Practices for Christians*. [https://www.amazon.com/Organizational-Leadership-Foundations-Practices-Christians/dp/0830840508/ref=sr\\_1\\_15?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594308233&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-15](https://www.amazon.com/Organizational-Leadership-Foundations-Practices-Christians/dp/0830840508/ref=sr_1_15?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594308233&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-15).
- Business and Resident Directory of Guthrie and Logan County for the year Commencing Sept. 1, 1892*. Guthrie, OK: Frankie G. Poutry Publishing Co. 1892.

- Butson, Lorna. "A Power to Do Justice: Jurisdiction, English Literature and the Rise of Common Law, 1509-1625." *Law and Literature* 22, no. 3 (2010): 518, 520.
- Caffarella, Rosemary S. and Bruce G. Barnett. "Teaching Doctoral Students to Become Scholarly Writers: The Importance of Giving and Receiving Critiques." *Studies in Higher Education* 25, no. 1 (March 2000): 39–52.
- Carey, Sandra A. et al. "Secondary Traumatic Stress in Multi-Disciplinary Teams Caring for Heart and Lung Transplant Patients." *Traumatology* (February 28, 2019).
- Césaire, Aimé. *Discourse on Colonialism*. Translated by Joan Pinkham. New York, NY: Monthly Review Press, 2001.
- Chapman, Mark L. *Christianity on Trial: African-American Religious Thought before and after Black Power*. The Bishop Henry McNeal Turner/Sojourner Truth Series in Black Religion. vol. 10. Maryknoll, N.Y: Orbis Books, 1996.
- Christian, Mark. "An African-Centered Perspective on White Supremacy." *Journal of Black Studies Thousand Oaks* 33, no. 2 (November 2002): 179-198.
- Clayton, Dewey M. "Black Lives Matter and the Civil Rights Movement: A Comparative Analysis of Two Social Movements in the United States." *Journal of Black Studies Thousand Oaks* 49, no. 5 (July 2018): 448–480.
- Cleveland, Christena. *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart*. Westmont, IL: IVP Books, 2013.
- Cockerell, Dan. *How's the Culture in Your Kingdom?: Lessons from a Disney Leadership Journey*. EBook. [https://www.amazon.com/Hows-Culture-Your-Kingdom-Leadership-ebook/dp/B0882TB4R8/ref=sr\\_1\\_2?crid=27FROVUPMXAGG&dc\\_hild=1&keywords=kingdom+leadership&qid=1594307554&s=books&prefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-2](https://www.amazon.com/Hows-Culture-Your-Kingdom-Leadership-ebook/dp/B0882TB4R8/ref=sr_1_2?crid=27FROVUPMXAGG&dc_hild=1&keywords=kingdom+leadership&qid=1594307554&s=books&prefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-2).
- Comer, Gary S. and J. R. Woodward. *ReMission: Rethinking How Church Leaders Create Movement*. New Kensington, PA: Whitaker House, 2018.
- Cone, James H. *A Black Theology of Liberation* (Twentieth Anniversary Edition). Maryknoll, NY: Orbis Books, 2005.
- Constitution of the Church of God and Saints of Christ*. Belleville, VA: Church of God and Saints of Christ Publishing House, 1959.
- Corley, Kevin G. and Dennis A. Gioia. "Building Theory About Theory Building: What Constitutes a Theoretical Contribution?" *Academy of Management Review* 36, no. 1 (January 2011): 12–32.
- Cranford, Clarence W. *The Devotional Life of Christian Leaders*. Philadelphia, PA The Judson Press, 1946.



- Crawford, Megan. *Getting to the Heart of Leadership: Emotion and Educational Leadership*. London, UK: SAGE Publications Ltd, 2009.
- Credle, Stephanie Hampton. *That's My Pew: Resolving Conflict in the African American Church*. Belville, Ontario: Essence Publishing, 2017.
- Creswell, John W. and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5<sup>th</sup> ed. Los Angeles, CA: Sage, 2018.
- Crowdy, William S. *The Bible Story Revealed*. Belleville, VA: Church of God and Saints of Christ Publishing House, 1902.
- Dockery, D. S. "The Pauline Letters." In *Holman Concise Bible Commentary*. Nashville, TN: Broadman & Holman Publishers, 1998.
- Donahue, Wesley E. "Building Leadership Competence: A Competency-Based Approach to Building Leadership Ability (9781980818830). [https://www.amazon.com/Building-Leadership-Competence-Competency-BasedApproach/dp/1980818835/ref=sr\\_1\\_10\\_sspa?crd=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307842&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-10-spons&psc=1&spLa=ZW5jcmlwdGVkUXVhbGlmaWVyPUExUFNONjk1NlVSSk9BJmVuY3J5cHRIZElkPUeWmZY4MzIyMlowUk5ZNFdHN1M3OSZlbnNyeXB0ZWRBZEIkPUEwMDM3NDExMk5TVU0yQVgyRDJMSZ3aWRnZXROYW1lPXNwX210ZiZhY3Rpb249Y2xpY2tSZWRpcmVjdCZkb05vdExvZ0NsaWNrPXRydWU=](https://www.amazon.com/Building-Leadership-Competence-Competency-BasedApproach/dp/1980818835/ref=sr_1_10_sspa?crd=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307842&s=books&sprefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-10-spons&psc=1&spLa=ZW5jcmlwdGVkUXVhbGlmaWVyPUExUFNONjk1NlVSSk9BJmVuY3J5cHRIZElkPUeWmZY4MzIyMlowUk5ZNFdHN1M3OSZlbnNyeXB0ZWRBZEIkPUEwMDM3NDExMk5TVU0yQVgyRDJMSZ3aWRnZXROYW1lPXNwX210ZiZhY3Rpb249Y2xpY2tSZWRpcmVjdCZkb05vdExvZ0NsaWNrPXRydWU=).
- Engen, Charles Van. *The Growth of The True Church*. Amsterdam: Rodopi, 1981.
- Erickson, R. J. "Ephesians." In *Evangelical Commentary on the Bible*, Vol. 3. Grand Rapids, MI: Baker Book House, 1995.
- Esler, Philip. *Modelling Early Christianity: Social-Scientific Studies of the New Testament in Its Context*. London, UK: Routledge, 2002.
- Farley, Margaret. "Just Love: A Framework for Christian Sexual Ethics." *American Academy of Religion Journal of the American Academy of Religion* 77, no. 3 (2009): 751–755.
- Felder, Cain Hope and Clarice Jannette Martin. *True to Our Native Land: An African American New Testament Commentary*. Minneapolis, MN: Fortress Press, 2007.
- Fluker, Walter Earl. *The Papers of Howard Washington Thurman*, Volume 5. *The Wider Ministry. January 1963–April 1981*, n.d.
- \_\_\_\_\_. *Ethical Leadership: The Quest for Character, Civility, and Community*. Minneapolis, MN: Fortress Books, 2009.
- Foulkes, F. *Ephesians: An Introduction and Commentary*, Vol. 10. Downers Grove, IL: InterVarsity Press, 1989.

- Gaylord B. Noyce, *Pastoral Ethics: Professional Responsibilities of the Clergy*. Nashville, TN: Abingdon Press, 1988.
- Gleason, Robert W. *The Indwelling Spirit*. Staten Island, NY: ALBA House, 1966.
- Goodwin, Rufus. *Who Killed the Holy Ghost?* Great Barrington, MA: Lindisfarne Books, 2005.
- Graham, Elaine L. *Transforming Practice "Pastoral Theology in an Age of Uncertainty."* Eugene, OR: Wipf and Stock, 1996.
- Guinote, Ana, and Theresa K. Vescio. *The Social Psychology of Power*. New York, NY: Guilford Publications, 2010.
- Hart, Larry D. *Truth Aflame Theology for the Church in Renewal*. Grand Rapids, MI: Thomas Nelson, Inc., 1999.
- Hauerwas, Stanley and William H. Willimon. *The Holy Spirit*. Nashville, TN: Abingdon Press, 2015.
- Hendriksen, William and Simon J. Kistemaker. *Exposition of Ephesians*. vol. 7. New Testament Commentary. Grand Rapids, MI: Baker Book House, 1953-2001.
- Henry, Matthew. *Matthew Henry's Concise Commentary on the Whole Bible*. Nashville, TN: Thomas Nelson, 2003.
- Hilliard, Jr., Donald. *Church Growth from an African American Perspective*. Valley Forge, PA: Judson Press, 2006.
- Himes, Kenneth. *Christianity and the Political Order: Conflict, Cooptation, and Cooperation (Theology in Global Perspectives)*, EBook. Maryknoll, NY: Orbis Books, 2014. [https://www.amazon.com/Christianity-Political-Order-Cooperation-Perspective-ebook/dp/B00JJWCZIO/ref=sr\\_1\\_123?s=digital-text&ie=UTF8 &qid=1522849846&sr=1-123&keywords=church+conflict](https://www.amazon.com/Christianity-Political-Order-Cooperation-Perspective-ebook/dp/B00JJWCZIO/ref=sr_1_123?s=digital-text&ie=UTF8&qid=1522849846&sr=1-123&keywords=church+conflict).
- History, Time, Meaning, and Memory: Ideas for the Sociology of Religion. History, Time, Meaning, and Memory*. Brill, 2011.
- Hoehner, H. W. "Ephesians." In *The Bible Knowledge Commentary: An Exposition of the Scripture*. Vol. 2. Edited by F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books, 1985).
- Holmes, W. H. G. *The Presence of God*. New York, NY: Society for Promoting Christian Knowledge, 1923.
- Jinkins, Michael. "Unintended Consequences Schism and Calvin's Ecclesiology." *Theology Today* 66 (2009): 217-233.

- Johnson, E. Elizabeth. "Ephesians." In *The Women's Bible Commentary*. Edited by Carol A. Newsome and Sharon H Ringe. Louisville, KY: SPCK, Westminster/John Knox Press, 1992.
- Jordan, Winthrop D. *White Over Black: American Attitudes toward the Negro, 1550-1812*. 2nd ed. Chapel Hill, NC: University of North Carolina Press, 1968.  
[http://www.jstor.org/stable/10.5149/9780807838686\\_jordan.19](http://www.jstor.org/stable/10.5149/9780807838686_jordan.19).
- Kepler, Thomas S. *The Fellowship of the Saints*. New York, NY: Abingdon-Cokesbury Press, 1999.
- Kim, Van Nam. *A Church of Hope (A Study of the Eschatological Ecclesiology of Jurgen Moltmann)*. Lanham, MD: University Press Of America, 2005.
- LaRue, Cleophus. *The Heart of Black Preaching*. last modified 1999. [https://www.amazon.com/Heart-Black-Preaching-Cleophus-James/dp/0664258476/ref=d\\_sbs\\_14\\_4?\\_encoding=UTF8&pd](https://www.amazon.com/Heart-Black-Preaching-Cleophus-James/dp/0664258476/ref=d_sbs_14_4?_encoding=UTF8&pd).
- Lawrence City Directory. Sioux Center, IA: R.C. Polk Co., 1907-1913.
- Lorde, Audre and Cheryl Clarke. *Sister Outsider: Essays and Speeches*. Berkley, CA: Crossing Press, 2012.
- Măirean, Cornelia. "Emotion Regulation Strategies, Secondary Traumatic Stress, and Compassion Satisfaction in Healthcare Providers." *The Journal of Psychology* 150, no. 8 (November 16, 2016): 961–975.
- Malina, Bruce J. *The Social World of Jesus and the Gospels*. London, UK: Routledge, 2002.
- Malina, Bruce J. and John J. Pilch. *Social-Science Commentary on the Deutero-Pauline Letters*. Minneapolis, MN: Augsburg Fortress Publishers, 2013.
- Marti, Gerardo. *Worship Across the Racial Divide*. Oxford, UK: Oxford University Press, December 2017.
- Maton, Kenneth I. and Julian Rappaport. "Empowerment in a Religious Setting." *Prevention in Human Services* 3, no. 2–3 (May 7, 1984): 37–72.
- Maxwell, John C. *Becoming a Person of Influence: How to Positively Impact the Lives of Others*. [https://www.amazon.com/Becoming-Person-Influence-Positively-Impact/dp/0785288392/ref=pd\\_sbs\\_14\\_7?\\_encoding=UTF8&pd\\_rd\\_i=0785288392&pd\\_rd\\_r=4b13003c-aa16-4ff7-b4d2-97197e4d087e&pd\\_rd\\_w=CB9Sf&pd\\_rd\\_wg=jLxPD&pf\\_rd\\_p=bdc67ba8-ab69-42ee-b8d8-8f5336b36a83&pf\\_rd\\_r=BFMMSQH21X29QJK65Y71&psc=1&refRID=BFMMSQH21X29QJK65Y71](https://www.amazon.com/Becoming-Person-Influence-Positively-Impact/dp/0785288392/ref=pd_sbs_14_7?_encoding=UTF8&pd_rd_i=0785288392&pd_rd_r=4b13003c-aa16-4ff7-b4d2-97197e4d087e&pd_rd_w=CB9Sf&pd_rd_wg=jLxPD&pf_rd_p=bdc67ba8-ab69-42ee-b8d8-8f5336b36a83&pf_rd_r=BFMMSQH21X29QJK65Y71&psc=1&refRID=BFMMSQH21X29QJK65Y71).

- \_\_\_\_\_. *Developing the Leaders Around You*. 1st edition. Nashville, TN: Nelson Business, 2005.
- \_\_\_\_\_. *Good Leaders Ask Great Questions: Your Foundation for Successful Leadership*. Concentrated Knowledge for the Busy Executive. Kennett Square, PA: Center Street, 2015.
- \_\_\_\_\_. *How Successful People Lead: Taking Your Influence to the Next Level*. 9781599953625. Amazon.Com Books. Last modified 2013.
- Maxwell, John C. and Steven R. Covey. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. 10th Anniversary Edition. John C. Maxwell, Steven R. Covey. 0020049075890. Amazon.Com Books. Last modified 2007.
- Miller, Charles H. "Ephesus." In *The HarperCollins Bible Dictionary*. Edited by Paul J. Achtemeier. San Francisco, CA: HarperSanFrancisco, 1996.
- Moltmann, Jurgen. *The Church in the Power of the Spirit*. Minneapolis, MN: Fortress Press, 1993.
- Morgan, Tracy. *Church Leadership and Transformational Change: Strategies for the 21st Century*. Kindle Edition. [https://www.amazon.com/Church-Leadership-Transformational-Change-Strategies-ebook/dp/B079XSML3W/ref=sr\\_1\\_56?s=digital-text&ie=UTF8&qid=1522849297&sr=1-56&keywords=church+ conflict](https://www.amazon.com/Church-Leadership-Transformational-Change-Strategies-ebook/dp/B079XSML3W/ref=sr_1_56?s=digital-text&ie=UTF8&qid=1522849297&sr=1-56&keywords=church+ conflict).
- Myers, A. C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.
- O'Brien, Peter Thomas. *The Letter to the Ephesians*. The Pillar New Testament Commentary. Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999.
- Paschen, Michael and Erich Dihlmaier. *The Psychology of Human Leadership: How to Develop Charisma and Authority*. Heidelberg: Springer, 2014.
- Pilch, John J. and Bruce J. Malina. *Handbook of Biblical Social Values*. 3rd edition. The Bible in Mediterranean Context. Eugene, OR: Cascade Books, 2016.
- Pilch, John J. and Bruce J. Malina. "The Bible in Mediterranean Context." In *Handbook of Biblical Social Values*. Third Edition. Eugene, OR: Cascade Books, 2016.
- Reynolds, Blair. *Toward a Process Pneumatology*. Salem, MA: Associated University Press, 1990.
- Richards, Lawrence O. *A Practical Theology of Spirituality*. Grand Rapids, MI: Zondervan Publishing House, 1987.

- Roberts, Samuel K. *Born to Preach: Essays in Honor of the Ministry of Henry & Ella Mitchell*. [https://www.amazon.com/Born-Preach-Essays-Ministry-Mitchell/dp/0817013687/ref=sr\\_1\\_fkmr0\\_2?keywords=Roberts%2C+Samuel+K.+Born+To+Preach%2C+Essays+In+Honor+Of+The+Ministry+Of+Henry+%26+Ella+Mitchell+Valley+Forge%2C+PA%3A+Judson+Press%2C+2000.&qid=1552058616&s=gateway&sr=8-2-fkmr0](https://www.amazon.com/Born-Preach-Essays-Ministry-Mitchell/dp/0817013687/ref=sr_1_fkmr0_2?keywords=Roberts%2C+Samuel+K.+Born+To+Preach%2C+Essays+In+Honor+Of+The+Ministry+Of+Henry+%26+Ella+Mitchell+Valley+Forge%2C+PA%3A+Judson+Press%2C+2000.&qid=1552058616&s=gateway&sr=8-2-fkmr0).
- Robinson, David S. "Confessing Race: Toward a Global Ecclesiology After Bonhoeffer and Du Bois." *Journal of the Society of Christian Ethics* 36, no. 2: (January 1, 2016): 121-139. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAiEYD170116002388&site=ehost-live>.
- Schick, Kaethe and Kathy Hoggard. "The Black Community in Lawrence, 1870-1915." an unpublished paper.
- Selected Sermons and Epistles of Prophet William S. Crowdy and Other Related Materials*. Edited by the Department of Sabbath School of the Church of God and Saints of Christ, 1981.
- Simeon, Charles. *Horae Homileticae: Galatians-Ephesians*. Vol. 17. London, UK: Holdsworth and Ball, 1833.
- Smith, Barry D. "The Holy Spirit in Pauline Theology." *Atlanta Baptist University*. March 27, 2006. <http://www.freerepublic.com/focus/f-religion/1614888/posts>.
- Smith, Ronald Gregor. *The Doctrine of God*. Philadelphia, PA: The Westminster Press, 1970.
- Spence-Jones, H. D. M. Editor. *Ephesians*. The Pulpit Commentary (London, UK: New York, NY: Funk & Wagnalls Company, 1909).
- Statt, David A. *Using Psychology in Management Training: The Psychological Foundations of Management Skills*. London, UK: Taylor & Francis Group, 2000.
- Stone, Howard W. and James O. Duke. *How to Think Theologically*. Minneapolis, MN: Fortress Press, 2013, Kindle Electronic Edition.
- Stringer, Martin D. *A Sociological History of Christian Worship*. Cambridge, UK: Cambridge University Press, 2005.
- Tavolacci, Scott J. and Lance Bane. *Kingdom Master Builders: A Revelation about Kingdom Leadership and Authority*. 1 edition. Edited by Lisa M. Tavolacci (Kingdom Master Builders, 2020).

- Thompson, Nina M. *Holy Spirit Gift Activation: Mentoring and Leadership Training to Increase Church Attendance and Godly Commitment In Emerging Adults*. Dayton, OH: United Theological Seminary, 2015.
- Tolbert, Malcolm. "Ephesians, Letter to the." In *Mercer Dictionary of the Bible*. Edited by Watson E. Mills and Roger Aubrey Bullard. Macon, GA: Mercer University Press, 1994), 255.
- Tozer, A. W. *The Pursuit of God*. Shawnee, KS: Gideon House Books, 1988.
- Turner, M. "Ephesians." In *New Bible Commentary*. 21st-century Edition. Edited by D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham. Leicester, UK: and Downers Grove, IL: Inter-Varsity Press, 1994.
- Walker, Beersheba and Elfreth J. P. Walker, *Life and Works of William Saunders Crowdy*. Philadelphia, PA: E. J. P. Walker Publisher, 1955.
- Walton, Mark S. and William Ury. *Generating Buy-In: Mastering the Language of Leadership*. Saranac Lake, NY: AMACOM, 2003.
- Washington, David. *Kingdom Church: People Committed to the King's Agenda*. Kindle Edition. [https://www.amazon.com/Kingdom-Church-People-Committed-Agenda-ebook/dp/B06VWJ8RD4/ref=sr\\_1\\_8?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307783&s=books&prefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-8](https://www.amazon.com/Kingdom-Church-People-Committed-Agenda-ebook/dp/B06VWJ8RD4/ref=sr_1_8?crid=27FROVUPMXAGG&dchild=1&keywords=kingdom+leadership&qid=1594307783&s=books&prefix=KINGDOM+IE%2Cstripbooks%2C174&sr=1-8).
- Watkins, Derrel R. *Practical Theology for Aging*. Binghamton, NY: The Haworth Pastoral Press, 2003.
- Weinberg, Ashley. *The Psychology of Politicians*. Cambridge, MA: Cambridge University Press, 2011.
- White, James . "The Father, Son, and Holy Spirit Co-Exist as One Eternal God?" North American Division of Seventh-Day Adventists. "https://www.nadadventist.org/about-our-church/beliefs/one-eternal-god.
- Wynia, Elly M. *The Church of God and Saints of Christ: The Rise of Black Jews*. New York, NY: and London, UK: Garland Publishing, Inc., 1994.
- Yperen, Jim Van. *Making Peace: A Guide to Overcoming Church Conflict*. First Edition. Chicago, IL: Moody Publishers, 2002.